



QUARTERLY

The College of New Rochelle Alumnae/i Magazine

Summer 2002 | Volume 74 | No. 2

KEEPING THE FAITH **Journeying Side by Side**

(Story on Page 4)

GOLFING FOR A GOOD CAUSE



◆ *Members of the Outing's Steering Committee:
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Peggy Whyte Lyons '59,
Dolores Castellano King '61,
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Janet Maroney Connolly '61,
Beau Lang Erbe '57, and
Dr. Stephen J. Sweeny,
CNR President*

The College hosted its first annual Golf & Tennis Outing in May, welcoming the generous support of both alumnae and friends for a wonderful day which began with lunch, followed by a round of golf and then dinner at the Pelham Country Club.



▲ *Peggy Whyte Lyons '59 and Jean Shropshire*



◆ *Pat Morrissey Walsh '50, Betty Champi Hayman '50, Beau Lang Erbe '57, and Anne Marie Nichol Hynes SAS'71*

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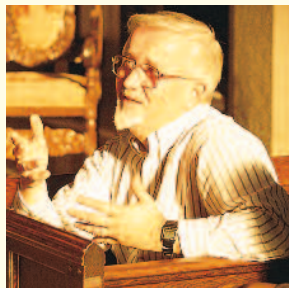
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Cover Photo: Klaxton Creek, Haliburton,
Ontario, Canada. Photo by Greg Scott.
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STILL AT HEART AUTHENTICALLY CATHOLIC

BY BR. JACK RATHSCHMIDT, OFM, CAP.
CNR CHAPLAIN

At an early centennial planning meeting, CNR Executive Vice President Ellen Curry Damato, one of the co-chairs, asked a simple question. “What themes should we explore to help us celebrate CNR’s hundredth birthday?” “Women’s education,” someone said. “Access to the poor,” “our Ursuline heritage,” “cultural diversity,” others said. “Community, that’s what CNR is all about.” Even as we spoke, it struck me that when we are at our best, all the wonderful suggestions that emerged from our conversation would and should be listed under a more inclusive heading: Authentically Catholic.

For many years and for many good reasons, especially after the Second Vatican Council, CNR was cautious about embracing a simplistic understanding of its Catholic identity. The church was making multiple paradigm shifts, and what it would mean to be Catholic in the new millennium was not yet clear. When women and minorities especially, and lay people in general, heard Vatican II tell them they were the church, they were determined to live this new reality with all its challenges. No longer would they allow themselves to be defined in a narrowly crafted notion of church that was limited to

hierarchical and patriarchal categories. The world and church were changing, and they wanted to be in the forefront. “Reclaim our founding charisms,” the Council challenged, and “read the signs of the times.” Make way for “religious liberty” and do not view the “world” as the enemy. And most of all, remember that the church is a body with many parts, a living organism that has to change to stay alive. (Cor 2:3-13)

The challenges of being a gospel people, as envisioned by the Second Vatican Council, were daunting but exciting at the same time. When viewed through the prism of history, however, we know the church has often had to face similar challenges. The early church, after the destruction of the Temple around 70 C.E., struggled with these same questions of identity. Rejected by the Jewish leaders (Council of Jamnia, c90 C.E.), the earliest followers of Jesus left Jerusalem for Antioch both in response to Jesus’ command to spread the gospel everywhere and to search for a new place to establish the reign of God as they understood it. In doing so, according to Matthew’s gospel, only two images guided them. They were to be like “light” and “salt.” (Mt 5:13-16) The church as light is obvious. We are to place ourselves on a mountain so that all can see themselves in the light of God’s love.

But being salt is another matter. In the ancient world, salt not only seasoned and preserved food, it acted as a catalyst. Put into the middle of fire, salt blocks made it burn hotter and longer.



Brother Jack speaks with students in Holy Family Chapel.

And salt was also used as a kind of antibiotic. When people ran a fever, their bodies would often be rubbed with salt to draw out the infection.

The early Christian community in Antioch chose both these images as a path to simplicity and clarity. They did not have to be eloquent, insightful, or powerful in a secular sense. They had only to be witnesses in their love for one another that the Risen One was their light and salt. Not only did he show them a path through darkness, he forgave and healed them, and challenged them to be catalysts in the world. Wherever they went, they were to be salt, flavoring, preserving, and setting on fire the people to whom they were sent. The salt of Christ, alive in them, would transform those who accepted his message.

Naturally enough, these seminal notions, spoken by fishermen and shepherds, the underclass of their society, had a special appeal to the poor. This was a message all could embrace. It did not demand wealth, education, or power. In fact, it required humility. The church was not to exist for itself but to proclaim God's reign. How it did this mattered little. That it would be faithful to the message of the gospel was its only concern.

Over and over again throughout history, the church has had to reclaim its original identity. With the conversion of Constantine (313 C.E.), a persecuted people who had no identity as Christians were suddenly thrust into leadership roles in the Roman Empire. How to assume this new role without losing their identity demanded they remember the call to be light and salt. Being in the world but not of it was a daunting task.

Again, when the church became identified with the ruling and wealthy elite in the feudal society of the 11th century, it took a St. Francis (b.1181) to remind the church that it had lost its way. Throwing off the beautiful clothes of his rich merchant father, he put on



CNR is still very much authentically Catholic.

the flour sack tunic of the poor, the *minores*, and challenged the church to remember and reclaim its promise to feed the hungry and visit the sick and imprisoned. The church, Francis insisted, would either be for all without distinction of class or wealth or it would lose its transforming power.

But even Francis' reform would not last. By the time Martin Luther nailed his 95 theses to the door of Castle Church (1517) the need for reformation was evident once again. The clergy had become more interested in their own wealth and power than in service of God and the people. The life of faith, moreover, was very weak. Only a return to the early church's vision of a pilgrim people proclaiming the gospel's counter cultural stories would help. The good Samaritan, the forgiving father, and the woman caught in adultery are just a few that challenge our understanding of what it means to be light and salt in society.

St. Angela Merici, the founder of the Ursulines, knew these stories well. No wonder, like the Good Samaritan, she sought out women who had been

reduced to prostitution to feed their children and offered them the forgiving love of God. In fact, the great stories of the gospel, in the hands and lives of people like Angela and Francis of Assisi, demand that we re-image God. The God of the gospels is not a vengeful, distant, unloving parent, but a father, a mother, and a friend who waits for us to come home and forgives us before we ask. God cannot stop loving us. God is the rock upon which we build our lives, the way to salvation, the truth in whom we exist, and the life for which we yearn.

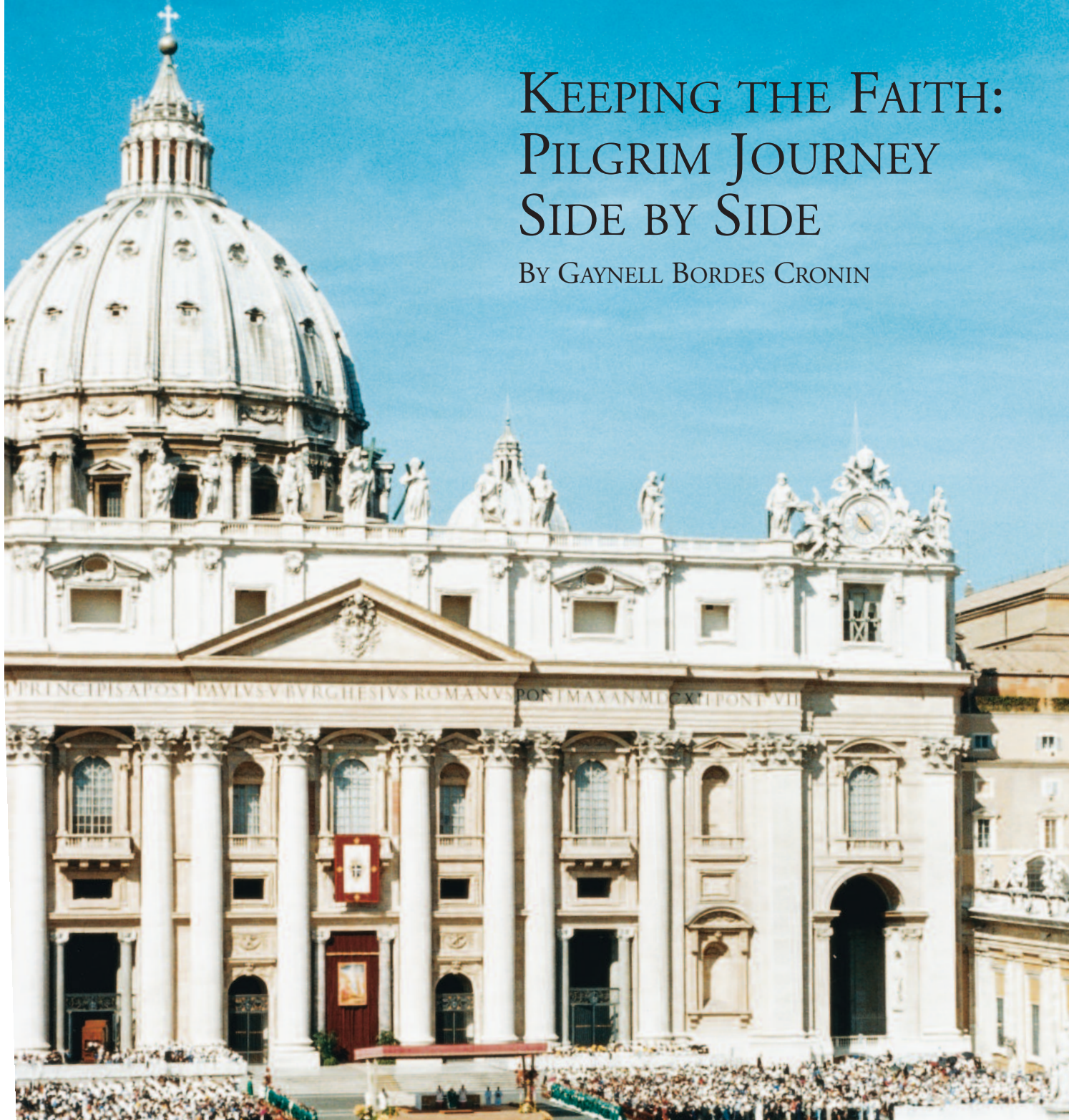
All these stories and images, which make clear what it means to be light and salt and are the stuff of our original charism as a church and a school, when read in a contemporary idiom, make it very clear that CNR is indeed authentically Catholic. When

we seek out women and the poor, the racially, culturally, and religiously other, we live the vision of Jesus in an educational setting. To be Catholic is not reclusive, withdrawn, narrow, or sectarian. Catholic is universal, inclusive, and revolutionary. It not only recognizes people from different religious traditions, it celebrates them.

Of course, we must be careful not to romanticize these notions and stories. Being authentically Catholic does not mean lowering our academic standards under the guise of helping the unfortunate. This would be a thinly veiled form of racism, classism, or sexism. Rather, we must find new ways to educate those who have been excluded because of race, sex, or social class. Simply put, we must be the light on the mountain top, drawing all to new self understanding and growth. We must be a salt that catalyzes the burning fires that live within every person, race, culture, and religious tradition, helping them find and celebrate the knowledge and wisdom present within themselves and among us. God will do the rest.

KEEPING THE FAITH: PILGRIM JOURNEY SIDE BY SIDE

BY GAYNELL BORDES CRONIN



Growing up in New Orleans in the 1940's and 1950's was exciting. Despite World War II's devastation and the cloud of the Korean War, we celebrated everything. Mardi Gras, the city's great communal feast, was only the final jewel in a series of parties that began with the Epiphany. Each day was a chance for neighborhoods all around New Orleans to bring their unique gifts to the entire city. Loud parades and joyful feasts stamped our hearts with indelible memories. Life and faith were about celebrating God's presence with all our senses. Our eyes were delighted by the dancing colors of the parade floats while our ears spoke to our hearts about the won-

derful sounds all around us, and the air was full of aromas too numerous to count. It was, in a word, wonderful, but perhaps that is why we never sensed an essential missing ingredient.

New Orleans is a Catholic city in culture and religious heritage. While there has always been a significant Jewish presence, we knew our religious neighbors only as participants in Mardi Gras. We rarely went into their synagogues or churches. After all, what could we gain? We were the one church. We possessed the truth and ritual out of which all life grew. Someday everyone would join and be like us. That this was a triumphal and patronizing attitude rarely entered our consciousness.

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Fifty years later, every-
thing has changed. The
Second Vatican Council

(1963-65) not only challenged us to reclaim the best of our church's founding charism, it demanded that we look at other Christian denominations and religious traditions from an entirely different perspective. The impact of the Council, though not yet fully felt or integrated into our everyday life, has been enormous.

The publication of the Council Decree on Ecumenism, a document that had been years in the making, helped overcome a major hurdle to interfaith understanding and growth. By shifting the primary metaphor of church from an institutional structure into which all must fit, to a pilgrim journey that all can join, the council offered Christian communities a new way of imaging themselves that preserved their individual identities while challenging them to focus more on the reign of God, the object of the journey. And it was the metaphor of pilgrimage that began to impact my own life in the early 1980's.

Working as a Director of Religious Education in Croton-on-Hudson, NY, gave me an opportunity to practice ecumenism firsthand. While the Christian churches in our small village had always been respectful and friendly, they had little to do with one another formally. While we nodded politely to one another in the supermarket, we almost never prayed with or for one another. It was, in a very real sense, as Pope Paul VI said, a scandal for which Catholics had to take responsibility. Anxious to address the pain of separation, six of us active in full-time ministry in our village began meeting monthly. At first, we thought we would simply have discussions about our similarities and differences, but our gatherings soon became much more.

Within a few months, we found ourselves acting as a faith support group for one another. Moving from parish problems to our more personal struggles, we began to see how alike we really were. While all of us were committed to our own denominations, it was our friendships rooted in faith that began to change us. The serious illness of a Protestant pastor's granddaughter became the occasion of our asking our congregations to pray for her and her family. And that prayer was really powerful. Almost every Sunday after mass a different parishioner would stop me to ask about "Amy." When I told my pastor friend of our parish's concern, she was deeply moved.

Ecumenism was no longer a disembodied idea but a living hope. Bonded through sickness, we were "pilgrims" on a common journey into the absolute mystery of God. We were a community of faith that needed to be together in prayer and service. While we knew our differences were major and needed extended conversation and understanding, we believed that we had made a radically important first step: We knew, honored, and stood in awe before the faith of the other, and we believed that a new level of unity was possible if only we kept talking and working together.

For some today the
promise of ecumenism
is dead. Not only have

Christian communities failed to capitalize on interfaith advances, the issue of women's ordination has pushed some farther apart. But I am not discouraged. Most important projects, especially those left unattended for centuries, take an enormous amount of effort and time. Ecumenism is no different. Like women's rights in the church and justice for the gay and lesbian communities, advances in ecumenical understanding and cooperation will take time. And Pope John Paul II has signaled that he is not ready to slow the journey.

In his encyclical letter, *Unum Sint* (1995), he took the radical step of asking our separated sisters and brothers to help him understand and reshape the papacy itself. Cardinal Walter Kasper, the head of the Vatican's office on ecumenical affairs, assures us in a recent interview (*Tablet*, July 2002), that the response to the Pope's request has been rich and rewarding. Moreover, without denying that ecumenical progress has been slow, especially with the Russian Orthodox community, Cardinal Kasper assures Catholics that differences among believers is natural and good, that discussion of important issues is vital and enriching, and that we all need to work towards what he calls a "synthesis" that searches for the truth of faith together. Kasper defines his own role as "standing in the middle of the debate" listening to all sides.

Practically speaking, for ecumenism to flower and churches to find a new source of unity, regular gatherings are an absolute necessity, and while always providing opportunities for personal sharing, they must also be occasions for substantial conversations about deeply divisive issues. Colleges and universities can play a key role here. Because they already have a deep commitment to academic freedom, they can provide the space and some of the expertise to help participants understand the history of division and discord while also providing a context for possible solutions.

Secondly, the gatherings ought to have some formal ritual attached to them. This gives participants the opportunity not only to celebrate gains but to pray mutually for forgiveness. Personally asking forgiveness of our separated sisters and brothers for the sin of disunion and approaching the Jewish community on bended knee for our failure to protest anti-Semitism and our part in the Holocaust will certainly be evidence to all that Catholics do not believe disunity is only the fault of others.

Finally, working together with other religious communities for the preservation of the earth, an end to violence and war as the easy answers to international difficulties, and simple acts of service like the co-sponsorship of our local communities soup kitchens and homeless centers will provide us with important shared ministries. Surely the promise of the Second Vatican Council about ecumenism and so many other goods will not die. We have only to ready ourselves for the long journey.

Calming the Stormy WATERS

Building Interfaith

BY GARY ROCKFIELD

Schooled throughout her youth with other Muslim children, Zahra Huber was filled with anticipation as she first walked through the doors at The College of New Rochelle. But the new school year had barely begun when the attack of September 11 suddenly put the CNR freshman — and CNR itself — to the kind of test no one could ever anticipate.

Huber, whose traditional head scarf and conservative clothing bespeak her family's commitment to Islam, feared the vengeance an angry public might take against anyone of Muslim faith or Middle Eastern looks.

"There were bomb threats at my high school (the all-Muslim Razi, in Woodside), and a teacher was attacked in her car outside," the Jamaica Hills resident recalls. "People on the streets would stare, curse me, point their fingers, or just look at me and shake their heads." Friends said they saw women beaten at another area college, and Huber feared the worst if she herself ventured out.

"CNR was closed for a week, and my mother wanted me to stay home even longer because she was afraid for my life. I was afraid, too, but I told her that I had to go back."

And when she did, she quickly discovered her fears were unfounded.

"People were so supportive; students, even people I didn't know, went out of their way to say, 'We know you had nothing to do with 9/11. If you have any problems, we're here to help; if anyone bothers you, just let us know.'

Brother Jack [Rathschmidt], the College Chaplain, also helped make me feel safe. It all made me realize that not everyone was against me."

In the dark days following September 11, CNR refused to let the attack on America undermine its tradition of building and understanding. True, this campus is just one tiny speck on a world stage troubled with hatreds — but members of the CNR community do see hope that the human race can somehow come to live in religious harmony, and many are working to bring that day closer.

The Search for Meaning

Religion, of course, is not the only feature that divides us — race, class, gender, Yankees vs. Red Sox, cat-person vs. dog-person, you name it. But why does a concept that so directly speaks to our better side so often serve to drive us apart?

All human beings share a sense of spirituality, an impulse to seek meaning in life, says Professor Dennis Ryan, head of CNR's Religious Studies Department. "We search for morally fulfilling relationships with other people, with nature, with the great unseen force we feel is out there in the universe. We often become more spiritual later in life, or in response to an event like 9/11 that prompts us to ask, 'Why?'"

Religion, Dr. Ryan says, is the many ways we express these spiritual impulses, in thoughts, words, and deeds. But while "spirituality unites us, religion divides

us," he contends. "These religious expressions become part of who we are and who we are *not*."

The 'us vs. them' mentality, he adds, often takes hold young, at the family dinner table. "When there are these bloody conflicts — Christians vs. 'Infidels,' Turks vs. Armenians, Catholics vs. Protestants — we hold onto history. My father may not have passed on all the stories about 'those damn British,' but you can bet that in a lot of Irish Catholic families they still do. This is what nurtures the hostility; it's not just the overall event but how it affected *your* family. This is why so many Jews vow never to forget the Holocaust."

And it's why Dr. Ryan, sadly, expects continued strife in the Middle East: "Look at the stories that are being created there right now amid all the violence. How many generations is it going to take before these fade out?"

Originally, says CNR Professor Emeritus Sr. Phyllis Hinchcliffe, OSU '49, there were similarities between Christianity, Judaism, and Islam. Jesus was a Jew, of course, and Mohammed was a caravan driver with both Christian and Judaic contacts. So how did these "Children of the Book" become warring siblings over the centuries?

"We all began with a belief in God's revelations, including the desire for peace and justice, but the teachings began to differ, and the fight over power and property became another wedge," explains Sr. Phyllis, who taught religious studies at CNR for more than 30 years.

Driven by her search for meaning, Sr. Phyllis joined the Ursulines early in life. And like Huber, she too has felt the sting of intolerance. “Back in 1967, as I was visiting Jerusalem near King David’s tomb, an Orthodox Jewish man saw my habit and cross and spit on me. It was certainly a surprise to me,” she laughs now. “I was into this new ecumenical theology, and I suppose he was into the old mind-set” — which certainly does not reflect that of the vast majority of Jewish people.

Brotherhood Behind Bars

Resentment can cut both ways, of course. While we shake our heads at the violence of Islamic radicals, Huber says, “Most Muslims here shake their heads at American ignorance — that’s the word you hear most. Everyone has the wrong idea about Islam, that it’s all war and killing. The typical American just sees the beard, the dark skin, the covered face. There are a lot of misconceptions.”

“As Americans we may have been arrogant without realizing it,” adds the Imam Luqman Abdush-Shahid SNR’91. “We see everything through American eyes, compare everything to our way of life. We need to see how others see us.”

As an African-American growing up in Harlem, Luqman’s personal search for meaning led him to Islam from a Pentecostal background. “I was attracted by the teachings of Malcolm X, the philosophy of self-determination, the idea of re-identifying ourselves. Islam as a way of life gave me more structure and discipline. It was something I could hold onto, not just something that was handed me.”

A spiritual leader at Harlem’s Malcolm Shabazz mosque, the Imam has also worked closely with New Yorkers most deeply in need of meaning — inmates at Rikers Island and other jails run by the city’s Department of Corrections. A volunteer counselor for 15 years, he was made a paid Muslim chaplain, an administrator, and then director of DOC ministerial services from 1990 through 2001.

With 14,000 detainees awaiting their legal fate, “there’s a lot of tension” behind DOC walls, Luqman says. “We walk the corridors, try to keep things cool, talk with the inmates and the guards, who are also in a very stressful situation.” Luqman greatly diversified his chaplains’ corps to reflect inmate demographics — but he also feels fate can bring different faiths together.

“People need help no matter what religion they are, and we take care of the immediate situation without regard to who’s who. I’ve had Catholics cry on my shoulder. When you’re hired, the job doesn’t say Muslim chaplain, Catholic chaplain, or Jewish chaplain; it just says chaplain.

“After 9/11,” he adds, “we kept our eyes and ears open and were basically able to keep things calm. We emphasized that violence and killing was not what Islam teaches — really, what religion *does* teach war and killing? Our chaplains work together, especially in a crisis, and the unity we show makes an impression on the inmates.”

Sharing Our Stories

Growing Catholic outreach has made an impression on Sr. Phyllis. “I was very taken in the ’60s by Vatican II and the new openness. The ecumenical movement has brought Roman

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A World of Trouble

Ontario Consultants on Religious Tolerance presents a Web site, religioustolerance.org, listing religion-based conflicts around the world. Hot spots caused in large degree by religious hatreds include:

AFGHANISTAN: Radical fundamentalist Muslim terror groups vs. non-Muslims.

BOSNIA: Peacekeepers maintain fragile truce between Orthodox Christians, Roman Catholics, Muslims.

COTE D’IVOIRE: Government security forces targeting Muslims and immigrants.

CYPRUS: UN keeping peace between Christian Greeks and Muslim Turks.

EAST TIMOR: Many Christians murdered after country forcibly annexed by Muslim Indonesia.

INDIA: Muslim-Hindu conflict heating up.

INDONESIA: Muslims targeting Christians.

KASHMIR: Hindus vs. Muslims; up to 60,000 have died here since 1989.

KOSOVO: Evidence of mass murder by Yugoslav government (mainly Serbian Orthodox Christians) against ethnic Albanians (mostly Muslim).

KURDISTAN: Muslim assaults on Christians.

MACEDONIA: Ethnic Albanian Muslims in civil war with rest of country, mostly Orthodox Christians.

MIDDLE EAST: Jews, Muslims, and Christians battle as peace process breaks down.

NIGERIA: Yorubas and Christians battle Muslims as country emerges from decades of Muslim military rule.

NORTHERN IRELAND: Protestants and Catholics make progress toward peace after 3,600 killings in the last 30 years.

PAKISTAN: Suni and Shi’ite Muslims trade attacks.

PHILIPPINES: Christian central government vs. Muslims in the south.

RUSSIA/CHECHNYA: Russian Orthodox Christians attack the largely Muslim breakaway region.

SERBIA: Serbian Orthodox “ethnic cleansing” leads to expulsion of 50,000 ethnic Hungarians, mostly Roman Catholics.

SOUTH AFRICA: Animists vs. “witches” — hundreds suspected of black magic are murdered yearly.

SRI LANKA: Mainly Hindu Tamil minority battles for independence vs. mostly Buddhist country.

SUDAN: Animists and Christians both victimized in complex racial/religious conflict with Muslims. Instances of crucifixion alleged.

TIBET: Chinese Communists brutally suppressing Buddhist religion.

Calming the Stormy Waters

(continued from page 7)

Catholics to a closer understanding with many faiths. But it's hard to make progress at the grassroots level; people there work together well on social issues, though not so well on theological ones."

But nagging theological rifts need not prevent people from forging a personal bond, Sr. Phyllis says — and prayer is one good place to start. "Praying together is what people often do best, rather than trying to solve the details that make us different. Look at what happened after 9/11 and how people came together."

Dr. Ryan also sees greater unity and cooperation. "Remember how the Missouri Synod objected to the big interfaith rally after 9/11? It's significant that this kind of objection is now the exception rather than the rule." Bringing people together to interact is vital, he adds, "because we can learn that religious expressions are only part of what we are. Religion is just part of being human."

One unique place where different faiths convene is the Ruah Spirituality Institute in Brookline, Massachusetts, says executive director Mary Kay McKeon Klein SAS'66. Offering just a handful of classes when founded at an Episcopal church 10 years ago, Ruah — derived from the ancient Hebrew word for "breath" or "spirit" — now features a wide range of activities, many with an interfaith flavor.

"We tapped into the need for dialogue between Brookline's Jewish and Christian populations," Klein explains. "We also tapped into a growing need of people who are dissatisfied with the hectic pace of society and are seeking a more centered existence."

The chance to meet those of other spiritual backgrounds, says Klein, is now more important than ever. "We had one forum featuring Muslim, Jewish, and Christian women, all talking about the impact of 9/11 on their lives. Participants were able to find sympathy, common ground. The Muslim told how she felt blamed for what had happened; she talked about what the Koran really says and how American Muslims really live.

"The strength of many Ruah programs is taking an issue of concern and bringing people from different religious traditions together to speak to it. Another key thing we do," Klein emphasizes, "is simply bring people together to tell their personal stories. Telling the story of your life, and what's important to you, can get people beyond stereotypes very quickly. You learn to see people as individuals."

Klein doesn't just talk the talk on religious understanding. Raised Catholic in Albany, she married a Swedenborgian, who is now an ordained minister in that Protestant faith. She then served 15 years as president of a Swedenborgian seminary.

"[Husband] Ted and I both grew up in 'mental ghettos' — in communities where you are raised to feel you are the one true church," Klein recalls. "Meeting someone wonderful from outside helps you understand you don't have a monopoly on truth, that the practicalities of life are more important than theological differences. We discovered we have more in common than not, and our stereotypes broke down.

"It's like that at Ruah," she adds. "As you learn about someone, you see that you do have a lot in common."

America the Beautiful

"Among all religions, Christianity, Islam, and Buddhism are the three that see themselves as the answer for everyone," Dr. Ryan explains. "But within each religion there are varying levels of aggressiveness. Some people are more tolerant of other religions, some less. And this causes further conflict within religions as well as between.

"But people can work together if there is some common cause," he believes, citing the Muslim-Hindu alliance that struggled for India's independence. "The press tends to highlight the negative, but there are many local religious leaders who are reaching out."

Nowhere is that more true than in New Rochelle, where Rabbi Emeritus Amiel Wohl — longtime spiritual leader at local Temple Israel and recipient of CNR's Pope John XXIII Medal — co-founded the Coalition for Mutual Respect in 1979.

Rabbi Wohl recalls how Jews became upset when UN Ambassador Andrew Young, defying U.S. policy, met with the Palestine Liberation Organization, and how blacks then cried foul when Young was fired over the uproar. Throw the other usual metro-area issues into the mix, and "the feelings out there just were not very good."

Fortunately, Rabbi Wohl and the Rev. Vernon Shannon at St. Catherine AME church had struck up a friendship and were able to bring congregants together to talk things out. "We concluded we couldn't do anything about this specific issue," he says, "but we *could* work together on issues of local mutual concern."

There were some naysayers, people who argued a rabbi should focus on "tending to his flock." But the Coalition thrived and now is stronger than ever. "We've also attracted people from CNR, from the Catholic community, and from other cultures," says Rabbi Wohl (who has also taught religious studies at CNR). "New Rochelle is a positive place because no one group is a big majority — you have a tradition of tolerance, right from when the Huguenots came here for religious freedom."

But the only way to build understanding, he warns, is by working at it daily, not just in a crisis.

"One time in Queens, the NAACP and American Jewish Congress called a joint meeting to discuss a hot issue — and almost nobody came. They asked me why, and I said, 'Have you had any previous interactions? Have you laid the groundwork so people are accustomed to coming together?'"

It's crucial right now, Rabbi Wohl says, to lay that groundwork with the "new America." Bring in Muslims, Hindus, "so they can see that understanding and plurality are part of the American outlook. We must make them part of the larger community.

"When you see how much strife there is around the world, you appreciate the peace and openness we have here in the U.S., which we often take for granted. Bringing people together is *encouraged* here. Even visitors from Israel, a modern society, cannot believe it when they see one of our diverse, interfaith

services. People in many societies, an Egyptian or a Bosnian, would not attempt something like this in a million years."

Despite radical Islam's war on the West, the Rabbi is confident "we can mainstream U.S. Muslims to find common ground with other Americans. Just like U.S. Catholics have a different outlook than Catholics in Poland, or U.S. Jews see things differently than Jews in Russia, each religion can be fused with the qualities that are best in the American tradition — and each religion can be strengthened in turn."

Transcending Our Differences

Guided by prayer and reflection, it is necessary to change with the times — words from Ursuline founder Angela Merici that Sr. Phyllis takes firmly to heart. "This, along with the global nature of our work, has helped us to accept diversity in our own times. At the College, we see so much evidence of these changes, and our graduates have been wonderful, going out in many different ways to bring about change."

"CNR's great asset is the diversity of its student body," Dr. Ryan agrees. "Some may have been socialized with intolerant attitudes, but they can open up as they get to know each other. This is one of the most personally rewarding aspects of my job." Our biggest challenge, he emphasizes, is the struggle to "transcend our socialized differences."

Another challenge, Sr. Phyllis contends, is many religions' resistance to a greater role for women. "I think women might try different ways to work out some of the divisions that exist; at least there would be some different voices heard, and perhaps some great contributions." (Of course, Dr. Ryan points out, Martin Luther King Jr. and Gandhi were men.)

"I think people should try to be more educated about all religions," Zahra Huber suggests, and that's one positive sign she has seen since 9/11. "Americans in my community are asking questions and trying to understand. Even if the questions seem strange or simple, I don't mind — I want everyone to understand what my religion is all about. I hope everything works out between Islam and America. I'm very hopeful in the long run, I really am."

Living and working with so many different peoples, the Imam Luqman has always viewed life through "a very multi-woven quilt." So he, too, is hopeful his 11 children will see a more peaceful world. "Oxygen and hydrogen are very different," he notes, "yet they unite to make water. Perhaps we can all put our differences together in this way."

Until then, many people, of many different faiths, will continue to suffer for their religious beliefs. And a few will continue to kill in the name of religion, hoping to set the innocent at each other's throats.

"In anything there's good and evil," the Imam points out, "and God does allow evil to exist, perhaps so we can make choices, make a determination, make a distinction between right and wrong."

"We're all reaching," he says — for understanding, for peace, for meaning in life. "And no matter how bad things turn, you have to strive upward. Are you going to meet evil along the way? Yes, you will. The Devil attacks those who are aspiring to be righteous."

Strife, American Style

Assorted notes and quotes from a few typical weeks of religious tensions here at home:

NEW YORK (AP) — Reversing a 10-year decline, a new Anti-Defamation League survey found that 17 percent of Americans hold "hard-core" anti-Semitic views.

OSWEGO, NY (AP) — Teens who burned down the Gobind Sadan USA Sikh temple north of Syracuse told authorities they thought the temple was named "Go Bin Laden" and destroyed it because they thought worshippers supported the 9/11 terrorist attacks.

CONCEPTION, Mo. (AP) — A 71-year-old man wielding two rifles opened fire in the hallways of a Roman Catholic abbey, killing two monks and wounding two others before committing suicide in a chapel. Investigators were trying to establish a motive.

Of the world's 30 most dangerous terrorist groups, 15 claim some sort of religious motivation.

— Mark Juergensmeyer in his book, *Terror in the Mind of God: The Global Rise in Religious Violence*

Every major faith has produced apocalyptic terrorists when its old order broke down.

— Ralph Peters in his book, *Beyond Terror*

[93 Trade Center] Bombers Targeted Jewish Neighborhoods

— Headline, *New York Post*

"The American Academy for Liberal Education denied our accreditation because we require our faculty to hold to an evangelical Christian worldview... We feel we are victims of the evolutionist thought police."

— Letter to the Editor, *Wall Street Journal*, from the president of Patrick Henry College in Virginia

"[Thanks to] millions of Muslim fascists and their willing European executioners . . . those who thought nobody could possibly hate them just because they were Jewish now know what being Jewish has always been about."

— Letter to the Editor, *New York Observer*

NEW YORK (AP) — A Sikh man filed a federal discrimination suit against the New York Police Department yesterday, saying he was fired during his training period after he would not shave his beard or remove his turban, signs of his religious faith.

NEW ORLEANS (AP) — A man who allegedly wounded two people with a shotgun at the airport here told investigators he fired because people made fun of his turban. The suspect, identified as Patrick Gott of Pensacola, was reportedly carrying a Koran.

"We don't owe Muslims anything. THEY owe US!"

— WOR radio talk-show host Bob Grant

THE MANY FACES OF FAITH

There is no doubt that the diversity of religions throughout the world is indeed vast. In fact, differences between people of varied faiths have been the source of many of the greatest conflicts in history. However, despite their perceived disparities, at their core, many religious faiths are surprisingly similar.

Though The College of New Rochelle continues to be true to its Catholic heritage, it also welcomes into its community of learners women and men representing many of the religions practiced today, as evidenced by the students here, who represent just some of those religions.

MUSLIM

TREVA MUHAMMAD SNR'03



What would you say is at the essence of your religious faith?

The basis of the Muslim faith, the core, is the belief in the Oneness of God, the belief in only one God. This is not unlike most other religions. I have many challenges, such as raising my children, going to school, and living with Idiopathic Pulmonary Fibrosis, a terminal respiratory disease. I am awaiting a double lung transplant. But I have faith, because I know that my faith in Allah (the peace and blessings be upon Him) will see me through. Our faith and belief are very strong.

What practices or traditions particular to your religious faith are the most meaningful for you and why?

We follow the practice of SUNNAH, which means the way of the Prophet Mohammed (the peace and blessings be upon Him). We say that each time we mention His name. We follow His ways, because He was a mercy to mankind. I was born to the Muslim faith, then went astray. I came back, and for fourteen years now I have studied and practiced my religion. I am raising seven of my own children, and a fifteen-year-old nephew. I am raising them in the Muslim faith. There is some peer pressure, but they are accustomed to that. The children go to parties at the Kennedy Center with an adult who is a practicing Muslim, and there are no harsh restrictions; they are taught the Muslim traditions of kindness, righteousness, truth, justice, and dealing with humanity fairly.

We have dietary restrictions in that we do not eat pork, unless there is no other food available; then we would be allowed to eat just enough to sustain life. What we eat is hala, which means it is not killed in a violent manner, and food is prayed over.

During the feast of Ramadan, we fast from sunup to sunset. Ramadan moves ten days each year, so the dates are never the same. We also pray five times a day. As Muslim women, we are taught to be modest, so we wear clothing and a head covering that hides our beauty.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

I would want to tell people that the Muslim religion is one of peace. We are not terrorists. In times of war, the Prophet Mohammed (the peace and blessings be upon Him) would not attack a village at night for fear that a plant would be destroyed. Therefore, he would not condone the killing of women, children, or other innocent people.

Also, education is a desirable thing in the Muslim faith. I was inspired by my mother, who is now working toward her doctorate in adult education. I obtained

my GED, and I am attending the Rosa Parks Campus of the School of New Resources for my bachelor's degree. One day, I hope to work with troubled teens. We believe in education for everyone; the Prophet Mohammed (the peace and blessings be upon Him) said, "We should seek knowledge from the cradle to the grave." This says that men, women, and children should all seek education. Through my faith, I will achieve my dream of education, of obtaining my degree.

CATHOLICISM

ANNE GUIDA SNR'06

What would you say is at the essence of your religious faith?

Catholicism teaches that Jesus Christ is our Savior. He suffered and died for our sins. If we live our lives by His example and follow the Ten Commandments, we show our commitment to our faith. We believe that Jesus Christ is a forgiving and loving Lord. Through His suffering, and by the grace of God, we are granted eternal life in Heaven.

What practices or traditions particular to your religious faith are the most meaningful for you and why?

The reception of sacraments is the most meaningful aspect of Catholicism. Each sacrament brings me closer to Christ and into a deeper, more spiritual union with God and the Church. Many of the sacraments, like Baptism, Communion, Confirmation, and Matrimony represent happy times for the family and a time for family gatherings, which in turn strengthen family and religious bonds. Catholics strive to be closer to Christ, and the sacraments make this possible.

Have you ever experienced religious intolerance first hand? What feeling did you take away from that experience?

I cannot really say that I have had any blatant religious intolerance directed at me personally, but that is in part because, for the most part, people of the same religious background usually surround me. I live in a predominately Catholic neighborhood and work in a Catholic school. For a short time, I dated a Jewish boy in high school, and I could definitely feel his parents disapproval. I am not sure if it was because I am Catholic or because



of social status, but it certainly made me feel very uncomfortable and angry. It was never really an issue, but I think if we continued our relationship it would have been.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

Although participation in religious functions may be down due to the recent scandal in the Catholic Church, I think that the Catholics will not lose their faith because of human fragilities. Many organized religions have faced adversities in the past and after correcting the problems have been able to build upon it and make it better. The real crux of Catholicism is for you to be accountable for you.

(continued on page 12)

The Many Faces of Faith

(continued from page 11)

BAPTIST

What would you say is the essence of your religious faith?

I believe the essence of my faith is the conversion and renewal process; this demonstrates one's belief in the Word of God and the acceptance of Jesus Christ as the Savior. This basic understanding is founded on the truth that is written in the Word of God. The Word of God does not link itself to ethnic or religious heirs, lineage, or to any particular culture, but to anyone that is willing to submit to God and follow the examples of Jesus Christ.

What practices or traditions particular to your religious faith are the most meaningful for you and why?

The main practices in the Baptist Church are the ordinances of Baptism and Holy Communion, authoritative statutes that must be practiced for one to be identified as a believer.

Baptism, the physical immersion of the new believer by way of water, demon-

strates the public acceptance of the faith, the belief in the resurrection, and lastly the confirmation of regeneration.

Holy Communion, or the Lord's Supper, serves as a memorial in recognition of the sacrifice that Jesus made for mankind. The Swiss reformer Ulrich Zwingli in the building of the early church taught that this would serve as a reminder of the sacrifice of one, for the sake of millions. Our Communion began during the normal Passover meal for Jesus and His disciples, during which Jesus instituted Himself in the continued belief by using the bread as a symbol of His broken body and the wine as a symbol of His blood that would be shed for the remission of their sins. He confirms it by saying, "As often as you eat of this bread, and drink of this cup, ye do show the Lord's death until I come again." Therefore, this act of atonement serves as a reminder and confirmation of our cause and our purpose.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

The Baptist Church has a long history of spiritual and social awareness. It continues to serve its community as a source of leadership and a liaison in political affairs. This relationship between the church and the community has instituted the church as the center of the community. This is evident based on the service of Dr. Martin Luther King Jr., Dr. Gardner C. Taylor, Dr. Wyatt Tee Walker, and Dr. Calvin O. Butts to name a few. These great preachers stand in the winds of the Baptist pulpit and have provided great works in the community and the nation. Therefore, the Baptist Church continues to bridge the gap between the community and the church by being a viable source of information and dedicated service. The Baptist church provides low-income housing, personal services, nursing facil-



JUDAISM

MONIQUE CITRON GS'02

What would you say is at the essence of your religious faith?

To live as a Jew to me is loving the struggle to refine one's soul in order to do the tasks that perfect God's world. (*Israel* means to wrestle with God as Jacob did.) It is the ancient choices each of us have daily between doing what's comfortable and self-serving and a higher good. That is the essence of free will. There is a Hebrew phrase *Tikkun Olam*. It means "to repair the world." Each one of us gets our lifetime to repair the *broken* places in the world. The Torah (the first five books of the Bible) and study teaches one the ways to do this: Many are about our relationship with the Almighty. Others are toward people. Through *chesed* (loving-kindness), to give *tzedakah* (charity), to do *mitzvot* (good deeds), and more, we become who we can be. We become human.

What practices or traditions particular to your religious faith are the most meaningful for you and why?

Every Friday evening I try to light Shabbat candles. This act signifies the beginning of the Sabbath, a time of peace that is "out of time." It says: Stop. Reflect. Refresh. The lights warm my heart and connect me to the generations. For thousands of years, these lights have banished the darkness of



ities, child care, and tutorial programs, to name only a few of its contributions.

With this foundation laid by my peers and the tradition of service, I take pride and honor in the task that lies before me as a reverend. It is my belief that in rendering a service to my parishioners and the community, I can make a difference.

TRULY EDUCATING FOR SERVICE

In the fall of 2000, Dr. Stephen J. Sweeny invited four women religious—two undergraduates and two graduate students—from Kenya, East Africa to attend college at The College of New Rochelle. Scholarships were offered to the women in the spirit of the Great Jubilee Year and the nuns arrived on campus in early 2001.

Sister Jenelich Wanjorah and Sister Margaret Njoki Mang'ang'a, both of the Company of the Little Flower in East Africa, recently completed a year and a half of study as undergraduates in the School of Arts & Sciences. Asked about their experience, Sister Jenelich said, "I like the high quality education offered here at CNR. I think this is one of the best places to study. I'm expecting to finish my studies by the year 2004 so that I can go back to Nyeri, Kenya and serve my people."

The nuns, who reside on campus with the Ursulines in the Convent of St. Teresa, say that the hardest adjustment has been the cold weather and the American accents. Of the cold weather, Sister Margaret remarked, "At first it

was challenging. We had never experienced such cold." As for the American accents, "Well, we are used to the way that English is spoken by the English in Africa, and it has taken us some time to learn American English, but we are making great progress." The young African nuns have also made tremendous progress as students, and in making friends within the CNR community, where they are both well known and well liked.

This past spring, the two other nuns, Sister Margaret Mwarili and Sister Redempta Kulundu of the Sacred Heart Sisters, completed their master's degrees in administration and supervision and graduated from the College. Sr. Redempta, who taught in a Catholic secondary school in the diocese of Eldoret, Kenya before coming to New Rochelle, is now in Brussels. Sr. Margaret, who taught at St. Charles Lwango Girls Training Center, a senior secondary school in Uganda, returned to Africa and is living in Kampala, Uganda.

doubt, fear, and ignorance and brought peace to the human heart. They light up the corners of our soul still concerned with a week of worldly worries and self-absorption. Lighting the lights and getting together with friends and family to eat a special meal and rejoice in song is an incomparable gift. It is a sublime, weekly reminder of the real reasons one is here and a celebration of this precious gift of life.

Have you ever experienced religious intolerance first hand? What feeling did you take away from that experience?

I grew up in a Jewish community in Detroit and moved to New York. Although my life seems free of anti-Semitism, like many Jews, I live where I know I am welcome. Jews make up less than 1/2% of the world's population. Still, as we see today in Europe, anti-Semitism seems a predictable once-a-generation phenomenon. It's almost as if anti-Semitism is somehow justified, and people are only on their *good manners* to not mention it. Regrettably it makes people feel superior to have someone to disdain. Disliking Jews is probably particularly

appealing when there is so much historical agreement. ("Hey, I'm not a bigot. Everybody says the same thing.") On the other hand, perhaps anti-Semitism (and all narrow-mindedness) exists purely so people can look deep into themselves and see where they are quick to make judgements and righteously intolerant.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

From the Yom Kippur (Day of Attonement) prayer book:

"Help us, O God of peace, by our deeds to inscribe ourselves in the Book of life and blessing, righteousness and peace."

Praised be the One who teaches Israel and all peoples to love and pursue peace, and to bring it to all the earth."

(continued on page 14)

BUDDHISM

SOPHY EM SAS'03



What would you say is at the essence of your religious faith?

I believe that the essence of my religious faith is based on the ideas that life on this earth involves suffrage. This belief has allowed me as a Buddhist to accept the changing world around me. It has also allowed me to accept and appreciate what I have instead of focusing on what I don't have. Although it is completely human to desire things, I believe that through my faith, I am able to make the best of the opportunities and things that I am presented with. At the same time, I feel that it allows me to realize that although some things in life will not be presented to me, I will still be content with the offers I have had, and understand that it is part of life "to win some, and lose some."

What practices or traditions particular to your religious faith are the most meaningful for you and why?

A tradition that I consider very meaningful to me is our tradition of burning incense and making food offerings to our ancestors. Although this may not be considered a tradition of all Theravada Buddhists (the branch of Buddhism my family practices) this has been a tradition of our family. All types of exotic

fruits and foods are placed on dishes and left by the window, and burning incense is placed on each dish. I have been told by my parents that these incense are to guide the spirits of our ancestors to our home, so they can watch over and protect the family. This tradition means a lot to me because it allows me to spiritually get in touch with my family and ancestors from Cambodia and China. Because I was raised here in the U.S. for most of my life, being able to remember and have a means of associating with my ancestors means a lot to me.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

Karaniya Metta Sutta
Good Will

*Translated from the Pali
by Thanissaro Bhikkhu*

*This is to be done by one skilled in aims who
wants to break through to the state of peace:*

*Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.
Do not do the slightest thing
that the wise would later censure.*

*Think: Happy, at rest,
may all beings be happy at heart.*

*Whatever beings there may be,
weak or strong, without exception,
long, large,
middling, short,
subtle, blatant,
seen & unseen,
near & far,
born & seeking birth:*

May all beings be happy at heart.

*Let no one deceive another
or despise anyone anywhere,
or through anger or resistance
wish for another to suffer.*

*As a mother would risk her life
to protect her child, her only child,*

*even so should one cultivate a limitless heart
with regard to all beings.*

*With good will for the entire cosmos,
cultivate a limitless heart:*

*Above, below, & all around,
unobstructed, without hostility or hate.*

*Whether standing, walking,
sitting, or lying down,*

as long as one is alert,

one should be resolved on this mindfulness.

*This is called a sublime abiding
here & now.*

Not taken with views,

but virtuous & consummate in vision,

*having subdued desire for sensual pleasures,
one never again*

will lie in the womb.

HINDUISM



What would you say is at the essence of your religious faith?

To answer this I'd like to provide a quote from Gandhi that would help to emphasize my point:

*He lives in wisdom
who sees himself in all and all in him,
whose love for the Lord of Love has consumed
every selfish desire and sense-craving
tormenting the heart...*

SIKHISM

KRIPA SETHI SAS'02

What would you say is at the essence of your religious faith?

Sikhism teaches tolerance and respect for other religions. It emphasizes living a good and simple life and refers to God as a divine power.

What practices or traditions particular to your religious faith are the most meaningful for you and why?

After every prayer session in the Gurudwara (the Sikh temple), food is served for all people called Langar. There is absolutely no restriction as to who can sit for this meal – immaterial of caste, creed, sex, religion, color. Everyone sits together and is served in the same way. This teaches individuals to humble themselves, as well as reminds them that we are all creations of the one universal God.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

Sikhism embraces anyone into its faith. Today, especially in America and Europe, there is a huge following due to the simplicity of the religion. For example, in the State of Arizona, there are a number of Caucasians who have formed a Sikh community and have established a Gurudwara. This wonderful establishment not only has been a place of worship, but also an institute to teach those who are interested and willing to

learn more about the Sikh religion.

One of the misconceptions that people had was during the World Trade Center bombings. Because of the Sikh male's headdress and look, many people associated a Sikh male with the terrorists who bombed the World Trade Center. And because of this unfortunate misconception, many Sikhs were attacked due to the ignorance and lack of knowledge of the Sikh religion.

One statement that would help to build a greater understanding of Sikhism is tolerance, acceptance, and respect for other religions. Furthermore, Sikhism preaches inner spiritual awakening by emphasizing living a good and simple life.

He is forever free who has broken out of the ego-cage of I and mine to be united with the Lord of Love. This is the supreme state. Attain thou this and pass from death to immortality.

I believe that at the core of the religious path of Hinduism is faith. Faith is an integral part of the lives of all Hindus: those who are strict followers, as well as those who are not. Faith in the absolute being, the Lord is above all else. This impersonal being is in everything and governs all parts of our lives. If one lacks faith in this, then one is definitely not a true follower of this religion. Belief in the Lord is an important factor that is embedded within the major components of Hinduism including the belief in reincarnation, karma, and moksha. A Hindu may not follow all of the rules of the religion, may not remember all of the important dates or may even be sparse in the amount of prayers that he or she performs. However, all Hindus try in their own way to become closer to the Lord. A true Hindu understands that as Gandhi said, there is no "I," for

the Lord, this Supreme Being, forms the substance of everything. If a person believes that he or she is separate from the Lord, this encourages selfishness that prevents a person from becoming a true follower of this religious faith.

What practices or traditions, particular to your religious faith, are the most meaningful for you and why?

Hindus strongly believe in giving respect to elders, but most importantly to parents. One of the most important traditions in Hinduism is the belief that a person's parent is his or her God on Earth. Some Hindus feel that their parents were sent from God to help their children through their lives. In honoring this belief, Hindu children will often bow to their parents in respect and when asking for their blessings. In traditional Hindu families, parents are expected to arrange the marriages of their children, since they are the ones who are trusted to guide their children in the right direction. This tradition of honoring one's parents is especially important to me.

If you could make one statement or tell one story that would help to build a greater understanding of your religion or correct one misconception, what would it be?

Hinduism is not a religion of idols. Many share the misconception that Hindus worship idols. However, these objects, such as pictures and statues of gods, are not the focus of worship. Instead, they are used to worship the gods that are represented by the object. Hindus have pictures of gods on their altars. However, this is not an indication of idol worship. When Hindus pray to these pictures, or when statues of different gods are present at religious ceremonies, Hindus are not placing any emphasis on the materials themselves but on the meanings behind the objects. These objects are therefore used as a vehicle that carries a person's prayers to the gods that are represented. It is as if the god is actually present during the time that a prayer is being made.



WE WERE 17 TRAVELERS — MEMBERS OF THE NATIONAL CONFERENCE OF EDITORIAL WRITERS, AN ORGANIZATION OF WORKING AND RETIRED OPINION WRITERS. WE LEFT IN MID-OCTOBER, BARELY A MONTH AFTER THE ATTACKS OF SEPTEMBER 11, FOR A WEEK IN A PLACE WHERE TERRORIST ATTACKS ARE PART OF DAILY LIFE AND BECAME EVER WORSE IN THE MONTHS THAT FOLLOWED.

Holy Land, UNHOLY TIMES

BY NANCY QUIRK KEEFE '56

At the checkpoint for going from Israel into the Palestinian Gaza Strip, Israeli soldiers collected our passports and pored over them. When we were finally cleared to leave, one soldier gathered us into a group and led us into the night. He checked us through a place that looked like a phantom tollbooth with an Israeli flag flapping above it.

We were on our own. It seemed as if we were standing, like Dante, at the gates of Hell. To get from here to there, to keep a late-night rendezvous with Yasser Arafat, we had to cross a stretch of pave-

ment with concrete walls on the sides.

As we began walking, we heard the pop-pop-pop of gunfire in the distance. A large car roared up from the far side. A taxi driver, like Charon, offered to ferry us across. But we would walk, we said, and meet our Palestinian hosts at their gate. The walk took about 10 minutes, a long and eerie half mile through a dark no-man's land. It summed up the plight of Israel, as we had been seeing it.

We were 17 travelers — members of the National Conference of Editorial Writers, an organization of working and

retired opinion writers. We left in mid-October, barely a month after the attacks of September 11, for a week in a place where terrorist attacks are part of daily life and became ever worse in the months that followed.

Despite the dangers, or maybe because of them, we launched with enthusiasm.

In the months since the fall of 2001, it would be easy to say that all changed, changed utterly in Israel. Easy, but not accurate.

Israelis and Palestinians staged attacks and counterattacks: targeted killings of Palestinians whom Israel considered terrorists; suicide bombings by Palestinians in places crowded with Jews.

Israeli forces occupied the Palestinian lands of the West Bank and Gaza. A siege paralyzed Bethlehem, a Palestinian city with a Christian dimension — a holy place because the Gospels say this is the city of David, where Jesus was born.

Israeli troops kept Arafat a prisoner in his own quarters in the West Bank City of Ramallah, while the Israeli government kept demanding that he arrest killers.

With every day came reports of new violence. It appeared to be so far removed, so radically different from the peace that had once seemed possible after the Oslo accords in the early '90s. Yet, as I realized during our trip, it was



Nancy Q. Keefe meets Palestinian leader Yasser Arafat.

a repeat of what had gone before, during the first *intifada*, or uprising, by Palestinians in the 1980s. And it looked very like a preview of the horrors to come, a snapshot of all that is happening now.

Our work was to begin on a high note at Tel Aviv University with a Monday morning briefing from experts on the peace process, Israel politics and terrorism, and go on to include meetings with once and future Israeli government officials, including Benjamin Netanyahu. But the former prime minister, who is running hard to be the next one, canceled us to get ready for his close-up with CNN.

We also arranged meetings with Palestinian Authority ministers, Israeli and Palestinian residents, local activists, and journalists. We scheduled walks through Jerusalem and visits to the West Bank and Gaza, to the Golan Heights and the Galilee to get a sense of place and some perspective.

A small cloud edged in on our first morning. The *International Herald Tribune* delivered to our hotel rooms reported the “targeted killing” of a local leader of Hamas, the radical Palestinian organization.

He was shot Sunday at dawn while saying his prayers on the roof of his apartment building. The bullets reportedly came from the Israeli side of the West Bank boundary, more than a quarter mile away. It was “active self-defense,” Israel said, blaming the man for sending the suicide bomber that killed 21 young Israelis at a Tel Aviv nightclub last June.

Palestinian men carrying the body at the funeral were quoted as promising “a very strong and violent” response.

The Monday-morning academics told us that “attitudes are very bad on both sides” of the Israeli-Palestinian conflict. Ephraim Yaar, a polling specialist, added:

“Israeli public opinion at the beginning of (Ehud) Barak’s tenure: the majority supported the Oslo process. Since the second Camp David meeting in July 2000, there has been a gradual and consistent trend downward, especially among Israeli Jews.”

Even so, nearly everyone we met said the only way to make anything happen



On top of Mt. Ben Tal in the Golan Heights.

With every day came reports of new violence. It appeared to be so far removed, so radically different from the peace that had once seemed possible after the Oslo accords in the early '90s. Yet, as I realized during our trip, it was a repeat of what had gone before, during the first intifada, or uprising, by Palestinians in the 1980s. And it looked very like a preview of the horrors to come, a snapshot of all that is happening now.

was for the United States to take the lead and force a solution.

Yossi Beilin, who was a Labor Party minister and Camp David negotiator, said in an interview later, “It is not a one-side fault.

“There is no saint, no villain,” adding, “Palestinians, Israelis, and Americans made many mistakes” along the way in negotiations. Then there was Sharon’s visit to Temple Mount.” He referred to Prime Minister Ariel Sharon’s entry into the holy site that Muslims call Haram al

Sharif. The next day, the *intifada* began.

“If it was not the reason,” Beilin said, “it was the pretext. And sometimes pretexts are as important.”

By the end of September last year, the polling specialist Yaar said, “less than 30 percent of Israelis believed in the peace process.”

Even so, he said he tended to be relatively optimistic because “Israeli public opinion can shift. I believe the same among Palestinians.”

His solution would begin by basing the borders of Israel and a Palestinian state on the 1967 borders “with some modification concerning the settlements.”

There’s the rub.

Israel contends that at Camp David last year it offered to give up 95 percent of the land on which its settlements had been built and that Arafat refused to accept the deal.

But Jeff Halper, an American Jew who immigrated to Israel, called it an empty promise. Israel can keep settlements on just 4 or 5 percent of the land and still control all of it, he said, because it controls roads, water supplies, and zoning. Halper, a professor of anthropology at Ben Gurion University, also heads the Israel Committee Against House Demolition, a group that seeks to stop Israel’s methodical destruction of Palestinians’ houses. In that role he took us through East Jerusalem, where Palestinians have lived for generations.

Mohammed Yusuf Abul-Hawa, who has lived there for all his 89 years, sat in an upholstered chair in his large airy living room, wearing the traditional long white garment, his bare feet out of his slippers. He recalled life under the Turks and the British mandate.

“Then,” he said, “in 1945 an Anglo-American committee studied everything” to decide what should become of the country.

But before any of those plans could be put in place, he said, “unfortunately, your (President) Truman said 100,000 Jews should enter Palestine first. Anyhow, they began a war with the help of the British government. And (even though) the map shows Palestinian-Jewish divisions, by hook or by crook the Jews took the best part.” He paused, then quoted Lincoln in the Gettysburg

(continued on page 18)

Holy Land, Unholy Times

(continued from page 17)

address, pointedly stressing “all men are created equal.”

He changed the subject to his eight sons, all born in Jerusalem but now living in many parts of the world including the United States. As if on cue, one son entered the room to serve us — with the Middle Eastern hospitality that we encountered everywhere — glasses of fresh orange juice.

Shortly after 7 a.m. Wednesday, as we were getting ready to visit the West Bank, we heard sirens and saw police cars racing past our hotel. They were heading to the Hyatt Hotel, less than a mile away. Two gunmen from the Popular Front for the Liberation of Palestine had killed the tourism minister, Rehavam Zeevi, a hardliner who was resigning from the government that day.

The Popular Front said the killing was to avenge the death of its leader in an Israeli rocket attack in August. That was the remote cause. The Monday killing was, perhaps, the pretext.

We had a hard time getting to Bethlehem that morning. Long lines at checkpoints delayed our bus about 25 minutes, but it was nothing compared to the plight of Palestinians trying to get to work in Jerusalem. Hordes of men milled around on the hillsides — “the slave market,” Halper said — hoping for a taxi to take them into the city. Most would not make it.

Before the *intifada*, 120,000 Palestinians went daily into Israel from the territories to work. By October, because of road closings, only 2,000 could enter to work. When you consider that on average each Palestinian worker supports seven people, you see the economic plight.

One Palestinian who wanted to be identified only as Jamal, said he could trace his family back 12 generations in Jerusalem. Yet every day, despite his yellow license plate showing he is a Jerusalem resident, he was forced to wait hours at checkpoints to get to his job as a hotel bartender on the border of west Jerusalem.

It was a job he had to take because the restaurant he owns in Bethlehem has



Nancy Q. Keefe (left) and her group of fellow journalists at Bet Shean, an archaeological site dating from Roman times.

no business now. That city lives on tourism. Usually, the Church of the Nativity, built on the traditional site of the birthplace of Jesus, has so many pilgrims and sightseers that you can hardly move. I'd never even seen the floor before this time because of the crowds.

On this day, we were the only ones there. A well-dressed man came to beg our group to stop at his store.

Even before September 11, tourists were staying away in droves, deterred by the year of the Palestinian *intifada*, or uprising, and Israeli repression. At least 700 Palestinians and 200 Israelis have been killed, including the cabinet minister because somehow with all the checkpoints and security, two terrorists slipped in from the West Bank. And got away.

A furious Sharon demanded that Arafat arrest them. Israel tightened the borders even more.

As we sat in the city hall in Hebron, always a West Bank hot spot, we learned from the Palestinian officials that the West Bank was being closed. Could we get out? Hebron officials looked at one another.

We pushed our chairs back, grabbed our notebooks, and dashed for the bus. We had a police escort out of town but had to go to the checkpoint on our own. For 27 minutes we sat and watched buses and trucks from the other direction being turned back. An Israeli armored car lumbered down a hillside and headed to Hebron. A truck with house demolition equipment came by.

Abed, our Palestinian guide, spoke in gentle tones in Hebrew with a calm

Israeli soldier wearing a New York Yankees cap. And we were out of the West Bank. Why, I wondered, couldn't guys like this be on the cease-fire negotiating team? Some of us headed toward Jerusalem and a meeting with Moshe Katsav, president of Israel, others went to Ramallah and a meeting with Palestinian Authority leaders.

With the increased tension, we wondered about our meeting with Arafat. Not that we thought he'd give us any real information but to see his performance.

We were late, despite a howlingly fast ride through Gaza to his headquarters. But he said we were “most welcome, in spite of this very difficult situation we are facing.”

His English is good, though he often waits for the translation of a question before answering. It perhaps gives him time to think or to set his mouth. He has a kind of shakiness in at least one hand and some apparent difficulty in forming words. He answered sometimes in Arabic.

Other times he burst out angrily in English, as when we asked why he didn't control violence in the territories.

“You are able to control violence in America?” he shot back.

He said America needed to bring serious pressure to get Israel back to the peace process, where it had been with “my partner Rabin.” He referred that way a number of times to Yitzhak Rabin, the Israeli prime minister killed by a Jewish zealot in 1995.

Arafat condemned the killing the day before of the Israeli cabinet minister but

On our return from Gaza, the light in the distance was not the proverbial, hopeful light at the end of the tunnel, but an in-your-face searchlight from the Israelis that kept you from seeing where you were going but could make you a target for snipers on the hills.

noted that it took place in Jerusalem “over which we have no control.” He insisted the Palestinians were pursuing the killers, that three suspects had been arrested that very afternoon.

The phone rang. He took the call and then told us, “Two important people have been arrested in the West Bank.” A while later, the phone rang again. Arafat took the call on the speaker phone so we could hear Yasir Raba, a top Palestinian Authority official who had met some of us the day before, tell Arafat we “are very important,” and that he tried to join the meeting but was stopped by Israelis.

A third call came, saying that three more leaders of the Popular Front were arrested. It was quite a performance.

Many of them, perhaps all, were sure to be released for “lack of evidence.” Arafat regularly rounds up the usual suspects but appears to lack the courage or

the standing among his people to bring any to justice. No matter who’s in charge, ordinary Palestinians live at the margins, with few prospects and little hope. Ordinary Israelis, while faring better economically, go about their days wondering where the next suicide bomber will crash through.

On our return from Gaza, the light in the distance was not the proverbial, hopeful light at the end of the tunnel, but an in-your-face searchlight from the Israelis that kept you from seeing where you were going but could make you a target for snipers on the hills.

But that was not the main thought we took away. On our last day, some of us toured Jerusalem, working our way from the souk, the crowded Arab marketplace, to the Tower of David, where the 3,000-year history of Jerusalem is laid out to marvel at.

And some celebrated the Jewish Sab-

bath. Joe Oglesby of the *Miami Herald* called it: “My favorite moment: Celebrating Shabbat with Reuven and Nicola Stein in their home in south Jerusalem overlooking Beit Jala (they were far enough to the west to be out of gunfire range, but located in the first row of apartments). It was so peaceful and serene there. And the Steins were as gracious, generous, and liberal as anyone could be. They told us stories about their friendships with Palestinians and how they longed for peace.

“What made this situation so strange was that during the entire time we visited these people, you could here the sound of gunfire from tanks and automatic weapons from Israeli soldiers shooting in Beit Jala and Bethlehem. That was the day they killed a 16-year-old Christian boy who had walked onto the plaza of the Church of the Nativity and got caught in the crossfire. What a country!”



The Citadel in Jerusalem (blue sculpture is by American artist Dale Chihuly).

STRENGTHENING THE BOND OF FRIENDSHIP

Alumnae/i College a Rousing Success



▲ Sr. Kathleen O'Connell, OSU '52 and Sr. Teresa Byrne, OSU '52



◀ Phyllis VandeCar Meader '57 (center) and Maura Frayne Magee '57 (right) with their freshman dorm mother Sr. Winifred Danwitz, OSU



◀ Angela Merici Medalists (from left) Gloria Greco '52, Lois Scarpino Amend '57, Catherine Henry McCabe '47, Ann Dowd Connolly '52, and Christine LaSala SAS'72 with CNR President Dr. Stephen J. Sweeny



No matter the setting or the time of day, the precious gift of friendship was so very evident throughout Alumnae/i College weekend in June, when classes ending in 2s and 7s reunions. Strengthening a bond that was first forged ten years ago, 25 years ago, 50 years ago, even 70 years ago, alumnae came from all classes, both small and large in number, to partake in the weekend's festivities and enjoy one another's company.

They 'oohed' and 'aahed' over the magnificence of the newly renovated Gill Library. They marveled at the artwork by Westchester artists in the Castle Gallery and fellow alumnae in the Mooney Center Exhibit Hall. They got their blood pumping during the Fun Run/Walk around New Rochelle early Saturday morning. They applauded their classmates during the Awards Ceremony. And they danced under the stars (so to speak) at the gala celebration in a tent on Maura Lawn on Saturday evening.

In between the many occasions for reminiscing, there were also opportunities to stir the intellect, such as during the thought-provoking and enlighten-

ing keynote address by Dr. Kenneth Doka, Professor of Gerontology in the College's Graduate School. A Lutheran minister and one of the foremost authorities on grief and bereavement issues in the world, Dr. Doka discussed the particularly timely topic of public tragedy and the different ways we cope and help others to cope.

While the tragedy of September 11 was brought into the conversation repeatedly during Dr. Doka's address, he also stressed that grief was not just about death for we grieve all kinds of losses. Recalling the devastation of the Red River Floods in the Dakotas a few years ago, he shared the story of one woman he counseled and her profound grief over the loss of something irreplaceable to her, her family collection of Christmas ornaments from Germany dating back more than 400 years ago.

Describing grief as like a long ride on a roller coaster, Dr. Doka said, "During the first six to eight weeks after a tragic event, people don't yet feel the full magnitude of the loss. They are busy, people are around them. It is after the cards stop, that you need to be there if you really want to help someone."

According to Dr. Doka, in public tragedies such as September 11, we focus on the widows and children, but often overlook others who are affected, creating "disenfranchised grief." Our sense of safety is shattered, and because

*Alumnae/i Relations Director ▶
Eileen Stavinsky Niedzwiecki '72
chats with Diedre Moderaki '72.*

of the large numbers affected, our support systems are strained.

Answering the question on many people's minds: just how should you help children cope with tragedy when you don't fully understand it yourself, Dr. Doka offered several pieces of advice. "Acknowledge their fear and offer honest reassurances, not 'this will never happen again.' Keep communications open and monitor how much of the media they watch. Empower kids to do something to help by raising money to help victims or having a clothing drive."

In closing, he advised: most importantly, take care of yourself. "Many of you are very good at taking care of others, but you're not as good at taking care of yourself... Be your own best friend." (Further coverage on this topic by Dr. Doka will appear in the Winter '03 issue of *Quarterly*.)

As with every Alumnae/i College, the farewells came way too soon, certainly too soon to have fully caught up with one another, certainly too soon to have finished laughing over all those fond memories. But then there's always next reunion...

— Lenore Carpinelli

*Eileen McNiff Hussey '62 ▲
and Beth O'Donnell '62*

*Margaret Hanley Van Orden '52, Mary
Mulligan Taft '52, Joan Crawford Daly '52,
and Anne Cagnina '52 ▶*

*Sr. Estelle Ghidoni, OSU '32
and Anne Rogan Herndon '32
celebrate their 70th reunion. ▼*

◀ *Members of the
Class of '77:
Julia Vargas Larino,
Jeanne Rafferty Franz,
Connie Hom Balint,
Nilda Bayron Resnick,
Andrea Nevin Lynch,
and Patty Oakley
Mathieu*

Congratulations to This Year's Awardees!

Angela Merici Medals

Catherine Henry McCabe '47
Ann Dowd Connolly '52
Gloria Greco '52
Lois Scarpino Amend '57
Christine LaSala SAS'72

Ursula Laurus Citations

Anne Rogan Herndon '32
Mary Carvalho '42
Mary Quinn Quinn '42
Norma Dubey O'Shea '47
Patricia Roe, MM '47
Audrey Roberts Creary '52
Maureen Costello Durkin '52
Marylou Meyer Hayford '52
Aline Sgueglia Martinelli '52
Loretta D'Agostino Schmitz '57
Ann O'Shaughnessy Burke '57
Phyllis VandeCar Meader '57
Mary Lou Kelley Crane '62
Margaret Parmelee Hummel '62
Sabina Sprague Slavin '62
Joanne Fortune '67
Sandra Giannoni Wainman '67
Regina Peruggi '67
Mary Ann DiCorpo Petrino SAS'72
Kathleen Dolan SAS'72
Kathleen Scott McGrath SAS'72
Nuala Cotter, RA SAS'77
Mary Catherine Fernandes Michunovich SAS'77
Catherine Hyland Zavorskas SAS'82

College Receives High Marks from Middle States Evaluation Team

The College's commitment to its mission was enthusiastically confirmed during the Middle States Evaluation Team visit in March, which capped a two-year Self Study undertaken by all Schools and areas of the College. After reviewing the College's Self-Study and spending three days at CNR meeting with faculty and staff, the team, comprised of academic professionals from peer institutions, made a final report to a packed Romita Auditorium, describing the College as "a significant presence for American higher education in the New York City metropolitan area and region... with a strong institutional integrity and commitment to its stated mission, which is the basis of the quality and vitality of the institution."

Nearly a century ago, the educational community adopted accreditation as a method of strengthening the quality of higher education and making it worthy of public confidence. As one of the founding colleges of the Middle States Commission, The College of New Rochelle was an early leader in committing to the responsibility of self-evaluation and peer review. Middle States accreditation, consisting of periodic reviews every five years and full self-study assessments every ten years, represents an expression of confidence that an institution has the resources and ability to fulfill its mission and achieve its goals.

During its presentation to the College Community, the team went on to say that "the Self-Study and on-site review clearly revealed that The College of New Rochelle, along with many other institutions of higher education, has experienced changes and trends which have had great impact on this generation. These changes and trends in society provide significant challenges to a college which is committed to providing

programs of academic quality and excellence and, through mission and practice, reaches out to a very diverse student population in different locations while responding to society's needs. Recognizing the achievements of the past and present, the team is confident that the College will continue to analyze, study, and refine when necessary its mission and goals, academic programs, allocation of resources, service to students, and future direction. There is a spirit of honesty and evidence of feelings of trust and hope for the future. This spirit will play a great part in its continued achievements and will enable The College of New Rochelle to meet successfully the challenges ahead."

In a memo to the College Community after the team's report, CNR President Dr. Stephen J. Sweeny, conveyed his pleasure. "...It is very important to acknowledge the extreme positive and affirming nature of the report and the remarkable congruence between the College's Self-Study and the team's findings. The identification of such congruence is a high compliment to us; it says we know who we are with our strengths and challenges and that we have the will and the means to meet those challenges. It is deeply gratifying when a team of colleagues joins us for a time and is able to validate what we know and say about ourselves...."

"The Middle States' evaluation team reminded us that The College of New Rochelle is a treasure," continued Dr. Sweeny. "It is so because of the students, faculty, and staff who constitute it and who make it such a vital, valuable, educational institution and community."

— Lenore Carpinelli



SCHOOL OF NURSING RECEIVES FEDERAL GRANT

For the nineteenth year, the School of Nursing has received a Traineeship Award from the U.S. Department of Health and Human Services, Health Resources & Services Administration, Bureau of Health Professions. This year's award, totaling \$25,079 will provide support for the training of graduate nursing students.

"Such continued support is an indication of the Federal Government's high level of confidence in the education offerings of the College's Graduate Nursing Program," said Dr. Donna Demarest, Dean of the School of Nursing. "Federal projections indicate an increased demand for the advanced practice nurse who provides leadership in clinical, research, educational, and administrative areas. We aspire to help meet that demand."

MAKING A DIFFERENCE IN HEALTH CARE



A senior nursing student discusses her project during the poster presentations.



Conference speakers (from left) Robert Piemonte, Shirley Smith, Linda Ross, Helen Ruddy, and Sr. Theresa Graff, CIJ with SN Dean Dr. Donna Demarest (center).

Widely recognized for innovative and excellent programming, the School of Nursing maintained its distinction with a conference for advanced practice nurses and those interested in advancing the practice of nursing in April, entitled "Nursing Making the Difference in Health Care." Featuring several prestigious speakers from the nursing field, the conference drew dozens of nurses to the College's Co-op City Campus to discuss a variety of topics ranging from providing access to the health care systems through the development of community-based partnerships, to providing holistic health care, to the role of education in advanced practice.



Brother Jack received the Pope John XXIII Medal from CNR President Dr. Stephen J. Sweeny.



Top: Delicious food added to the festivities during the barbecue.



Left: Definitely the man of the hour (or afternoon), Brother Jack spent much of his time visiting the many gathered for the celebration.

Celebrating a Great Friend in Faith

Though the Mass and community picnic held at the College on June 23 made for a wonderful occasion – befitting the man it celebrated – the occasion was also bittersweet, for it marked the farewell of a central figure in The College of New Rochelle Community and a great friend in faith – Brother Jack Rathschmidt, OFM, Cap.

The College Chaplain for the past seven years, Brother Jack was to leave the College in late July to become the director of student friars in Jamaica Plain, Massachusetts, where he will reside at Our Lady of Lourdes Convent.

During the Mass, several paid tribute to Brother Jack for his many contributions to the College. “You have created a community environment that promotes and welcomes all to participate fully,” said Joan Bristol, Vice President for Student Services. “You have challenged us with every homily, not only to intellectually understand the scriptures, but to reflect on their meaning for actively living our everyday lives with compassion and conviction.

“You have been with us in our ordinary life activities and interactions. You have been with us for our greatest celebrations, and you have been with us in our darkest hours. You always remind us that God is always with us, and it is our faith in God and in each other that

will sustain us as people and a community; and that this faith is a gift always to be nurtured and cherished.”

In recognition of just how much Brother Jack has meant to the CNR Community, President Dr. Stephen J. Sweeny presented him with the College’s Pope John XXIII Medal.

“Inspired teacher of theology and spirituality, nationally recognized author on the domestic church and religious education, and gifted preacher, Jack Rathschmidt has served this academic and faith community for seven years as College Chaplain,” said Dr. Sweeny during the presentation of the medal. “Bringing passion and conviction to that role, he has had an extraordinary impact on the life of this institution, this community, presiding with gracefulness at those events where we celebrate at the deepest level who we are and what we are about. For seven years, he has led us in our activities of faith with pastoral solicitude and prophetic

prodding, always standing among us as Brother.”

In further tribute to Brother Jack, Dr. Sweeny announced a gift to the College from the faith community of Holy Family Chapel – a bronze cross with the symbols of the four Gospels on the corners and the Holy Spirit in the center. To be hung in the lobby of Mother Irene Gill Library, the cross will be inscribed with “In celebration of the ministry to this College of Brother Jack Rathschmidt, OFM, Cap.,” which in Dr. Sweeny’s words, will stand “as a reminder of the gifts Brother Jack has brought to this community and will continue to bring.”

Clearly moved deeply by the outpouring of affection from the many that filled the Chapel for the Mass and then flooded out onto Maura Lawn for the barbecue, throughout the afternoon, Brother Jack could be seen cheerfully chatting and posing for photos with those that had gathered to celebrate him – family, friends, alumnae/i, and members of the CNR Community. All in all, a memorable day in honor of a memorable man.

– Lenore Carpinelli



Graduates Urged to be People of Conscience and Compassion at Commencement

Touched by the tragedy of September 11, the graduating Class of 2002 gathered on Maura Lawn under a warm and healing sun for The College of New Rochelle's 95th Annual Commencement Exercises.

Over 1,400 undergraduate and graduate students, who had their final year of study at the College dramatically affected by 9/11, were honored by the presence of the keynote speaker, New York's Lieutenant Governor Mary O'Connor Donohue '68. The Lieutenant Governor recalled her own wonderful days at CNR, saying, "I am especially pleased to have the opportunity to address the graduates of The College of New Rochelle, my alma mater... The College of New Rochelle has a rich history. Its mission to instill in its graduates respect for the dignity of each person and the ability to transform learned skills into caring service is rooted in a timeless tradition."

For her own passion for justice, devotion to education, commitment to her alma mater and for her public service, The College of New Rochelle honored Mary O'Connor Donohue with the *Angela Merici Medal* at the Commencement Exercises, noting that the Lieutenant Governor played an integral role in garnering a one-million-dollar grant

from New York State to support technology in the newly renovated Gill Library.

The Lieutenant Governor, referring to the importance of the lessons taught and philosophy held by CNR, reminded the graduates that it was not enough to only cultivate the mind. Quoting from a speech by President Theodore Roosevelt on character, she said, "Education must also be of the heart and the conscience. Character is, in the long run, the decisive factor."

Many of the graduates of this year's class had already proven such character. Students at the School of New Resources Campus located at District Council 37 union headquarters in lower Manhattan were cited in particular by CNR President Stephen J. Sweeny for what they and their campus had endured. Speaking of how the DC-37 Campus was directly damaged by the attack on the World Trade Center in his opening remarks, he said, "For the nation, the tragedy and trauma were experienced deeply—but at a distance. For us, the tragedy was close up;... We lost one of our seven campuses [DC-37] and for 48 hours we did not know if we lost any of our DC-37 Campus students or our Campus personnel. Thank God, we did not."

The president went on to say, "In the face of that evil we became all the more conscious of the goodness around us. We learned anew that it is this goodness that sustains us. And we turned especially to Goodness itself, to God who is the ground on which we stand—in good times and in bad."

Addressing the graduates directly, President Sweeny stated, "Confronted with senseless actions in this extraordinary time, we recommit to civility and respect, to service, and to appreciate and nurture the goodness around us. I believe, as I know you do, that, in the long run, it is education that will make a difference in the course of the world and our individual lives. Who we are as College and what we do and what you do as our graduates are more relevant than ever in this world which changed forever on September 11. Let us continue to draw strength from one another."

The College of New Rochelle also gave honorary degrees to two individuals who have demonstrated such strength of character in their lives and careers and who are directly involved with the same goals and causes as the College.

Of Lee Saunders, Assistant to the President of AFSCME, who recently presided over CNR's educational part-



ner, DC-37 of the Municipal Employees Union, Dr. Sweeny said, "He led that beloved union through days of darkness into renewed effectiveness for its members and for the City of New York."

Also honored, was Ambassador M. Patricia Durrant, Permanent Representative of Jamaica to the United Nations, United Nations' Ombudsman, and Chair of the Preparatory Committee for the Special Session of the United Nations' General Assembly on Children held in May. President Sweeny described Ambassador Durrant as a "diplomat committed to a lifetime of international service who daily and tirelessly lifts her voice on behalf of the world's most vulnerable."

The May Commencement ceremony on the main campus of CNR completed two weeks of celebratory dinners and hooding ceremonies for each of the schools and at all of the campuses where recognition was given to the outstanding graduates of the College.

Among the many outstanding graduates was Zandra McNeil, who received a Bachelor of Arts degree with honors from the School of New Resources and is also a police detective assigned to secure the World Trade Center disaster site. And Athena Ricanor, a recipient of a Bachelor of Science degree in nursing *magna cum laude*, who will begin work at the neurosurgery unit of New York University Medical Center in August. Ms. Ricanor first became interested in nursing when she volunteered at a nurs-

ing home at the age of 15.

One of the most recognized graduates this year was 28-year-old Emory Bent, who graduated from the School of New Resources John Cardinal O'Connor Campus. For Emory Bent, graduation from CNR marked an important milestone in his journey that took him from the streets of New York and the ranks of the uneducated, homeless, and unemployed, to a college degree.

Mr. Bent was part of an innovative outreach program in New York called Project Renewal. The New York-based effort found him living on the streets and provided him counseling, food, and shelter. This program also was instrumental in finding him a job and then enrolling him in CNR where, Mr. Bent said, the support of the CNR community and faculty member and advisor, Dr. Joseph King, helped him complete his degree.

As a result of the dramatic turnaround in his life, Emory was invited to appear at a press conference with President Bush on April 18, 2002. President Bush noted Emory's achievements as an example of what can be achieved when society shows faith in all of its citizens.

In his concluding comments to the graduating classes and their families, President Sweeny remarked, "I know that each of you has a very important story, and you cannot and should not be enveloped and made anonymous by the size of your class or the scope of these proceedings. Rather, we celebrate each

of you—and in each of you—your God-given talents bringing you to the achievement of this degree.

"We salute you, and as President of the College, I will be ungracious enough today not to let you be, but to ask more from you, to urge you on to bigger and better achievement. Because you carry a College of New Rochelle degree, we expect you to be women and men, not only of educational and career success, but women and men of conscience and compassion."

For The College of New Rochelle this graduating class is another achievement. And as the Lieutenant Governor said in closing her remarks, and quoting Supreme Court Justice Benjamin Cardozo: "You graduates may never be called to rescue someone from a burning building, or to bravely charge an enemy position, but if you are virtuous in your thought and action on a daily basis, you will be a model, indeed a hero, to your children and to all who know you."

What more could anyone wish from graduates of The College of New Rochelle?

—John Coyne

Photo page 24, top left:

CNR President Dr. Stephen J. Sweeny (second from right) with honorary degree recipients Lee A. Saunders Sr. and M. Patricia Durrant and Angela Merici medalist and keynote speaker Mary O'Connor Donohue '68.

Interdisciplinary Human Rights Project Brings Renowned Activist to Lecture at CNR



Continuing to advance its goal to prepare students to understand an increasingly interwoven global community, as part of its International Studies' Human Rights Undergraduate Curriculum, the School of Arts & Sciences hosted a three-day Scholar-in-Residence program with noted human rights activist Mallika Dutt in April. Founder and Executive Director of Breakthrough, an international organization that uses education and popular culture to raise public awareness about human rights and social justice, through multi-media, while at CNR, Ms. Dutt led discussions in several classes and gave campus-wide lectures on the changing world of human rights advocacy and the recent UN Conference on racism, held in Durban, South Africa.

Describing popular culture as the ideal venue to advance human rights concerns, because it is the one place that people learn about new and different cultures, she said, "A lot of information about learning about others comes from television."

But, she emphasizes, no matter the medium, the real key in informing the public about human rights issues is the redundancy of the message.

"Unless we get these voices in the mainstream, we will be lost," she said. "If you are going to shift the discourse, you need to say what you want loud enough and long enough."



The photography session was just one of the many experiences enjoyed by the girls.

Take Our Daughters to Work Day A Great Success at CNR

In keeping with the College's commitment to the education of women and girls, the College was an enthusiastic participant in "Take Our Daughters to Work Day," playing host to 25 girls. With the goal to make the day both fun and educational, the girls toured the campus, created artistic projects in the photography studio, dissected animals in the biology lab, worked out in the fitness center, had lunch with student leaders, participated in an Earth Day celebration, discussed career preparation, and took part in a workshop in the Learning Center for Nursing. The day concluded with the older girls meeting with several of the College's vice president and deans, who described their own career paths and career choices, while the younger girls participated in an art workshop in the Castle Gallery.

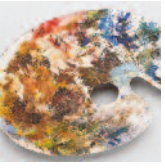


As part of the biology session, students dissected a shark.

GRADUATE SCHOOL AWARDED GRANTS TO EXPAND SPEECH AND LANGUAGE PATHOLOGY LAB

With the support of several members of the New York State Legislature — Senator Suzi Oppenheimer, Assemblywoman Amy Paulin, and Assemblyman Ron Tocci — the Graduate School has received \$20,000 in grants to benefit its Master of Science Program in Speech and Language Pathology. The funds, provided by the New York State Education Department, will be used to purchase equipment and software for the College's speech and pathology laboratory.

Launched two years ago — in response to the need for speech pathologists in Westchester County and a lack of graduate programs at colleges in the area—the Master of Science Program in Speech and Pathology was the first of its kind available on the graduate level in Westchester County. The program provides a curriculum that challenges students to acquire a scientific knowledge base for the understanding, description, and treatment of communication disorders. Graduates of the program will ultimately go on to help area children with various types of speech and language impairments improve their communication skills and help their families to better assist them.



Whether sitting cross-legged on a dock painting harbor boats or at a desk engrossed in communications courses, CNR graduate student and award-winning artist Ping Xu lives life with an exuberance that is contagious.

Born and raised in Shanghai, China, Ping proved to be an art prodigy at an early age. By the time she was just 18 years old, her paintings were being exhibited exclusively at the distinguished Jin An Gallery, she was a member of the Shanghai Young Artists Organization, and taught painting through Shanghai's cultural centers. Just two years later, she graduated college with a teaching degree. Always one to choose the road less traveled, this talented woman's journey was not without roadblocks, however.

Creating a Personal Landscape in America



Two years after graduation, working as a primary school teacher and tutor, Ping was offered a position with a foreign art company but was denied permission to accept it by the Chinese government. So, with the blessings of her parents and a determination to live life on her own terms, Ping left her homeland and moved to Tokyo, Japan, where she embarked on a career as a professional artist. During her 13 years there, Ping's paintings were exhibited in Japan's finest museums and garnered several prestigious awards, including The *Itchi Mai No Ei* Magazine Painting of the Year Award in 1992 and the KLM Dutch Airlines Award in 1997. Enrolled in the Kyoritsu Women's University, where she earned a second degree, Ping majored in European History, a subject which fascinated her and ultimately led her to the United States.

"I came here on a month-long sightseeing venture and

never went back," laughs Ping. "I called my sister and said 'keep my dog and rent my apartment, I'm staying in New York.'" Never afraid of starting over in new places, Ping says coming to the U.S. was like entering a fairyland. "I just love everything about the history, the landscape and the architecture," says Ping. "Sometimes as I'm driving along, I imagine the Indians who traveled these very roads hundreds of years ago." She adds, "I'm really, really happy here. In China, there was no opportunity for women. Even in Japan, where it was somewhat better, I was not happy, and I lost my passion for painting."

Living in Queens and studying English at La Guardia University, her life took yet another turn when she fell in love with a man from New Rochelle and decided to move here,

taking an apartment overlooking the Long Island Sound and enrolling in CNR's Graduate School. "When I saw the boats docked at Glen Island, I was inspired to paint again, and I haven't stopped since," says Ping.

Ping's current interest is painting "house portraits," and she has been commissioned to paint some of the area's most impressive homes by the owners. In fact, it was her painting of a house, entitled "Welcome Home, Flushing, NY," that won Ping "Best in Show" from the New Rochelle Art Association's 2002 Dermot Gale Award Show. Ever inquisitive, Ping loves to learn the history of the properties as she paints the houses. And, painting also allows her to connect with the CNR community and alumnae/i. "When I'm outside painting, people will come up to chat with me," says Ping. "Some-

times, when I say I'm a CNR student, they say, 'I graduated from CNR, too!'"

Reflecting on her studies at the College, Ping notes the differences in educational culture. "In China and Japan, the professors try to change you, to mold you to what they think you should be," she says. "Here, they want to know what I want to do with my life and help me to express what I want to say. The College is a very supportive place."

Next winter, Ping and her fiancé John Moroney will exchange wedding vows in Hawaii, but this summer, Ping once again plans to spend time on the shore, expressing her passion for the water and boats through her work. "Every day, there's life to paint," she exclaims. "That's why people love my work – because I paint life, not fantasy."

– Irene Villaverde

Dancing the Night Away



Celebrating her achievement, an SNR student poses with Dean Elza Dinwiddie-Boyd (left) and CNR President Dr. Stephen J. Sweeny.

Amid the glittering chandeliers and beautiful flower arrangements at the Green Tree Country Club, the annual dinner dance for the graduates of the School of New Resources was held on May 20. The approximately 550 guests, including graduates, guests, and staff, enjoyed a wonderful cocktail hour and a sumptuous meal.

While on the dance floor the music ranged from disco to contemporary rhythm and blues, provided by the Ron

Anderson Band, and dress ran from formal gowns to more casual clothes, the excitement was unanimous. Cameras were flashing as classmates got together for pictures that will remain in photograph albums or in frames for many years to come — photos commemorating the joy of graduating from college with the same pomp and circumstance, the same exhilaration, of the more traditional-aged students. New Resources graduates know how to celebrate!

AN SNR SHOWCASE: THE 15TH ANNUAL SPRING FORUM

While tourists were admiring Michaelangelo's original "Creation of Adam" on the ceiling of the Sistine Chapel in Rome, School of New Resources students' families and friends were enjoying a multimedia composite rendition of his masterpiece — a sort of "Re-creation of Adam" — at the main campus in New Rochelle during the School's 15th Annual Spring Forum this past May. The event, which combines information and exhibits on classes being offered at SNR with a community picnic, is just one way that the School involves current students in welcoming back graduates and engaging new students.

As visitors moved through the exhibits, they had an opportunity to question students about the classes they were representing and gain feedback on how they felt about the

teacher, the course load, etc. "It's a great opportunity for current students to interact with prospective students," said Hannah Balliet, an SNR student, as she explained her piece of the Michaelangelo collage — a pastel rendering of Adam's arm — produced by students in an art class. "And it's a way for our families to appreciate just what's involved in working toward our degrees," she added. In another classroom, Adjunct Professor Mary Mooney's "Human Body" class presented a workshop on how to create a home first aid kit. Presentations were also made by other classes, including "Science and Human Values," "Age and Ethnicity," and "Child Psychology." "Everyone gets into the spirit of the day," says Adjunct Professor and Director of Marketing for SNR Judith Balfe SNR'89, GS'91. "And our students present their work with great pride."

This year, the event was expanded to

GOING HOME AGAIN

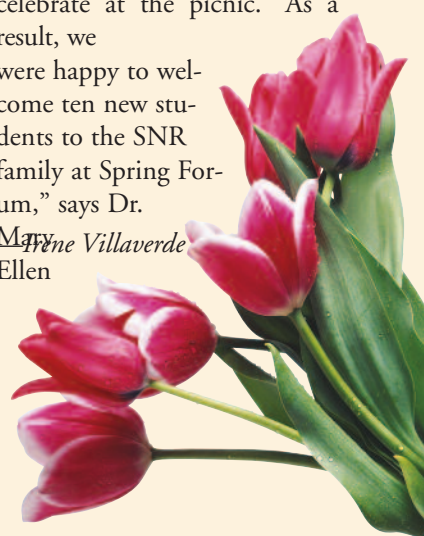
The DC37 Campus is back home again at 125 Barclay Street — a welcome and heartwarming return after the horrific events of September 11 forced the campus to find temporary quarters at LaSalle Academy. Although the College, and particularly the DC37 staff and students, are extremely grateful to the Academy for the space, all agreed it was good to come home.

During the displacement, the DC37 staff and students rallied, adjusted to the move, and the fall and spring semesters continued at LaSalle. However, while some of the staff were assisting at Commencement on May 23, the rest of the staff began the cleanup and organization at the campus. Summer classes resumed at the Barclay Street campus on June 3.

Dr. Gwen Tolliver-Luster and her staff are happy to be home. "You don't always appreciate what you have until it's gone. It's good to be back at our own campus," she said.

more effectively aid recruitment efforts by speeding up the registration process. After visiting information stations and filling out applications, those interested were able to take their entrance tests, have them graded, register for classes, and then celebrate at the picnic. "As a result, we were happy to welcome ten new students to the SNR family at Spring Forum," says Dr.

Mary Villaverde
Ellen



SNR Campus Hoodings

Each Unique in its Own Way

Although Commencement day is often seen as the highlight of graduation, often far more remembered are the hooding ceremonies held at each School of New Resources campus in the weeks before Commencement. Just as each New Resources campus is unique in its own way, each of the hoodings is also truly personal to that campus, bringing the flavor of the campus, its students, and its community to this very important ceremony.



The varied settings of the hooding ceremonies add to the uniqueness of each one.

This year, though the New Rochelle Campus and the DC 37 Campus both celebrated their individual hoodings at Holy Family Chapel on the main campus, student speakers shared their own perspective in their remarks. “We were taught how to agree to disagree,” said Willie Mae Jones, the New Rochelle Campus speaker. “We learned to debate not to argue. We learned that commitment is not just words to be spoken but a pledge to do and to be the best one can.” Displaced by the tragic events of September 11 because of the proximity of DC37 Campus to the World Trade Center, nevertheless, DC37 speaker Michelle Fogleman spoke with hope for the future.

Festooned with gala blue, white, and silver balloons, the Co-op City Campus was the setting for their hooding, which featured music and remarks by students and alumnae/i, and some great food afterwards to cap the festivities.

The thirteenth hooding celebration for the Rosa Parks Campus was held at the famous National Black Theater in Harlem and featured the electrifying voices of the senior class chorus, as well as a rousing salute to the Class of 2002 by Dante Pinnock.

In its regular tradition, Restoration Plaza, in the middle of its bustling Bedford-Stuyvesant neighborhood, served as the hooding site for the Brooklyn Campus. The ceremony was held outdoors under a tent, the weather was lovely, and neighborhood residents and shoppers also had the opportunity to draw inspiration from the graduates’ accomplishments.

The Church of the Transfiguration, better known as the “Little Church Around the Corner,” proved to be an idyllic setting for the New York Theological Seminary Campus’ hooding. An oasis in midtown Manhattan in the shadow of the Empire State Building, the small landmark church added even more charm and inspiration to an event that needed little more following Ericka Streeter’s (SNR’99) exhilarating performance of several gospel songs and the uplifting words of Sharon Browne-Burrell, equating the students’ college journey to the transition from caterpillar to butterfly.

The final New Resources hooding this year was that of the John Cardinal O’Connor Campus in the South Bronx, held very fittingly at the Immaculate Conception Church — the first place that the Ursuline Sisters taught after coming to New York City and where the campus held its first classes at the Immaculate Conception School. Among the guests at the hooding was the Honorable Carmen Arroyo, New York State Assemblywoman, District 34, and a 1979 graduate of the campus, who offered her encouraging words to the graduates. Further invigorated by performances by the John Cardinal O’Connor Campus choir and a keyboard solo by Allison Farley, students and guests returned to the campus for food, music, and a great deal of celebrating.

— Judith Balfe

New Board Members Named

The College welcomed three new members to the Board of Trustees in July – Christine LaSala SAS'72, Sr. Ann Peterson, OSU, '62, and Margo Marabon Terwilliger '68. Each will serve a three-year term.



◀ **CHRISTINE LASALA** has the distinction of being the first and only woman partner at Johnson & Higgins. She was also named "Woman of the Year" in 1997 by the Association of Professional Insurance Woman. After adopting her daughter Sophie in 1998, Christine retired from the insurance industry to turn her skills in a new direction. She now serves as the acting Head of School of the Children's Storefront, a tuition-free pre-school and elementary school in Harlem. She also serves on the Board of Outward Bound of New York City. Ever devoted to CNR, she has served on the Board of the Alumnae/i Association, co-chaired Alumnae/i College, been a class fund agent and member of the Annual Giving Committee. She currently is co-chair of the College's Capital Campaign. In recognition of her accomplishments, Christine was honored at the College's Dinner Dance and has received both the *Ursula Laurus* Citation and the Angela Merici Medal.



◀ **SR. ANN PETERSON'S** life has been about service, as an Ursuline, in her career as a social worker (currently with North Star Behavioral Health Services in Malone, NY), and now as a member of the Board of Trustees. Receiving her undergraduate degree from CNR, she went on to earn master's degrees in education/administration from Villanova University, in pastoral ministry from Fairfield University, and in social work from Fordham University. She is a member of the National Association of Social Workers and the Academy of Certified Social Workers and was honored with the Edward L. Curran Award from Fordham University in 1988.



◀ **MARGO MARABON TERWILLIGER** is no stranger to serving CNR. This marks her fourth term on the College's Board of Trustees. A successful businesswoman and entrepreneur as president of Election Computer Services Inc., Margo has also chaired the Development Committee of the Board and served as co-chair of the College's last Capital Campaign, which raised more than \$19 million, a good portion of which was used to renovate Mother Irene Gill Library. She has also served as reunion chairperson and fund agent for her class. In recognition of Margo's unwavering devotion to the College, she has been awarded both the *Ursula Laurus* Citation and the Angela Merici Medal.

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BE PART OF THE COLLEGE OF NEW ROCHELLE "HALL OF FAME"

You could say that we have a "Hall of Fame" at The College of New Rochelle. A place where we honor individuals with discernment. Visionaries who look beyond here and now to then and there. Futurists. Donors who are perceptive enough to see the importance of planning for tomorrow's needs today by making deferred gifts and outright bequests.

The College of New Rochelle Heritage Society is our "Hall of Fame." Our inductees include those who have named the College in their wills, their insurance policies, or their retirement funds. They have designated a portion of their estate to the College. They excel in commitment to permanence. They perpetuate the mission of The College of New Rochelle.

We applaud our inductees who have obtained a charitable gift annuity with

the College. These philanthropic "Hall of Famers" have released assets now to the College while maintaining an income stream for themselves during their lifetimes.


Members of the Heritage Society include donors who have placed major assets in a charitable trust, not only to meet personal income needs during life, but to benefit the College in the years ahead. They also deserve a standing ovation.

It is not the amount you give that earns you a place in The College of New Rochelle Heritage Society. Rather, it is the excellence of your discernment – seeing tomorrow's needs today.

We would like to induct you into our "Hall of Fame," so that we may honor you and recognize you along with our other champions who have made a planned gift to the College.

To learn more about The College of New Rochelle Heritage Society, fill out and mail the form below, or call Dr. Carole Weaver at 914-654-5914.

Thank you!



Clip and Mail



THE COLLEGE OF NEW ROCHELLE HERITAGE SOCIETY

- ☐ PLEASE SEND ME INFORMATION ABOUT THE COLLEGE OF NEW ROCHELLE HERITAGE SOCIETY.
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Call for Volunteers

Join one of five standing committees of the Alumnae/i Association.

Meet graduates of all four schools working together on the Board of Directors.

Learn what the Alumnae/i Association does for the College, current students, and all graduates.

Help strengthen our commitment to extend the intellectual, spiritual, cultural, and social life of the College to all alumnae/i.

Five standing committees best represent the current efforts of our Board of Directors. In order to collect more creative thinking, lighten the load shared by committee members, and develop outreach to more people with special projects, it has become very clear that our committees must recruit additional members from the general alumnae/i body.

Annual Giving

Joan Campana Diaferia '55,
Chairperson

The committee works with the Office of Annual Giving to increase alumnae/i support of the Annual Fund. Still in formation, the Annual Giving Committee plans to strengthen the roll and effectiveness of Class Fund Agents and other volunteer fundraisers. The committee is currently planning a workshop for fundraisers to be held September 22, 2002 in conjunction with an Appreciation Luncheon for all alumnae/i volunteers who so generously serve the College, students, and graduates.

Communication

Kelley Allen SAS'98, Chairperson

The Communication Committee works toward improving all methods of communication with alumnae/i and among the Alumnae/i Association Board of Directors. The committee researches communications from other institutions, recommends improvements to appropriate offices, assists in preparing information to be posted on the web site, develops special projects, and facilitates changes in communication for the Board meetings.

Mentoring

Mary Ellen Carty SAS'80, GS'94,
Chairperson

The Mentoring Committee recommends and implements ways in which groups and individuals can assist students in learning strategies for success and in exploring career options. They research opportunities for student-to-student mentoring, as well as graduate-to-student mentoring.

Programming

Meg Gardinier SAS'81, Chairperson

The Programming Committee suggests speakers and investigates and develops program ideas for on- and off-campus events for the general alumnae/i population, as well as for Board meetings. Their recent projects have focused on leadership skills, technology, the value of the liberal arts, approaches to holistic health, personal spiritual development, and grief and loss. The committee concentrates on featuring the talent of faculty of the College as well as alumnae/i.

Recruitment

Curley Potter SNR'96

The Recruitment Committee serves as a liaison between the Office of Admissions and the Board of Directors. They assist in implementing the Alumnae/i Admission Assistance Program that enlists alumnae/i efforts in the many aspects of the recruitment process. The committee also develops special projects such as meeting with groups of guidance counselors, contacting CNR graduates in the field of education, and speaking in communities about the advantages of a College of New Rochelle

*Wrap yourself up
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Alumnae/i Association Corporation Dissolved

At the special meeting on April 13, 2002, the motion was carried to approve the resolution of the Directors to adopt a plan to dissolve the corporation of the Alumnae/i Association of The College of New Rochelle. The Certificate of Resolution was submitted to the State of New York by College legal counsel, and the Association is now an integral part of the College and no longer an independent external organization.

This completes a year-long process of investigation, deliberation, and recommendation by the Board of Directors. Thanks to all who have dedicated time to insuring the best practice for our association which represents the interests of all graduates of The College of New Rochelle.

We invite you to contact the Office of Alumnae/i Relations at 1-800-850-1904 or alum@cnr.edu if you are interested in working with any of these committees. It's a great way to meet other alumnae/i and stay connected to the mission of the College by giving back a little of yourself. We welcome your participation.



“WE HAVE PROVIDED OUR STUDENTS
SAFE SPACES IN WHICH TO LEARN,
SACRED SPACES IN WHICH TO GROW.”

—DR. STEPHEN J. SWEENEY, PRESIDENT

ANNUAL FUND 2003

“Sacred Spaces”

Our students grow, not only in intellectual capacity, but also in spirit and character. Much of their learning takes place in classrooms and laboratories, in residence halls and library study rooms, on the A train or the No. 5, at work-study jobs or in late-night study lounges—wherever they gather to learn, work, eat, laugh, cry, pray, or study in common.

The CNR experience gives them critical thinking skills needed to teach, to provide social services and counseling, to enter business, the professions or the arts; it also nurtures their spiritual growth and deepens their faith. So many graduates tell us that the people they met at CNR and their ability to problem-solve

were among the most important things they gained from their time at the College.

For almost 100 years, The College of New Rochelle has been a place in which to learn and grow. If CNR is to continue to provide safe spaces, sacred spaces — where people of diverse religious, racial and economic backgrounds form one community — we need the financial resources necessary to educate them for good and productive lives.

Your gift to the Annual Fund will do that. This year we anticipate that more than 6,000 alumnae/i and friends will contribute to the Annual Fund. Won't you please be one of them?

The 2003 Annual Fund runs from July 1, 2002 to June 30, 2003.

For additional information, please contact Marilyn Saulle, Director of Annual Giving at (914) 654-5917, or visit our website at www.cnr.edu/CNR/cnr-gifts.html.

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